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PART I

CHAPTER 1. PHILOSOPHY OF CHESTERTON AND DISCOVERY OF PSYCHIC ENERGY

1) Chesterton and his Friends — Heretics
2) Philosophy of Chesterton

1) CHESTERTON AND HIS FRIENDS — HERETICS

I owe to Chesterton brilliant definition of friendship as impersonal, honest controversy in pursuit of truth. Though he attributed this capacity and this sort of entertainment mainly to men the fact remains the fact: this is indeed what humans as pieces of Intellect have been designed for: the friendship in pursuit of truth.

Chesterton, «What is wrong with the world»:

> «I say God is One,» and «I say God is One but also Three,» that is the beginning of a good quarrelsome, manly friendship. But our age would turn these creeds into tendencies. It is exactly the same with politics. Our political vagueness divides men, it does not fuse them. Men will walk along the edge of a chasm in clear weather, but they will edge miles away from it in a fog.
> ...But the difference between the two mental methods is marked and unmistakable. The essential of the difference is this: that prejudices are divergent, whereas creeds are always in collision. Believers bump into each other; whereas bigots keep out of each other's way. A creed is a collective thing, and even its sins are sociable. A prejudice is a private thing, and even its tolerance is misanthropic. So it is with our existing divisions. They keep out of each other's way; the Tory paper and the Radical paper do not answer each other; they ignore each other. Genuine controversy, fair cut and thrust before a common audience, has become in our special epoch very rare. For the sincere

> controversialist is above all things a good listener. The really burning enthusiast never interrupts; he listens to the enemy's arguments as eagerly as a spy would listen to the enemy's arrangements. But if you attempt an actual argument with a modern paper of opposite politics, you will find that no medium is admitted between violence and evasion. You will have no answer except slanging or silence. A modern editor must not have that eager ear that goes with the honest tongue. He may be deaf and silent; and that is called dignity. Or he may be deaf and noisy; and that is called slashing journalism. In neither case is there any controversy; for the whole object of modern party combatants is to charge out of earshot».

Those of his friends, whom he loves and admires inspire of sharp controversy burning between them — Bernard Shaw, Gerbert Wells, — he loves and admires because all of them differs in opinions in pursuit of truth. Bertrand Russell mentioned in his Autobiography G. Wells as someone whose outlook he considered most near to his own, and a few letters from Bernard Shaw. Wells and Shaw, both from Fabian Socialist society, both sjcialists like Russell himself. Chesterton was not socialist though he keeps underscoring in his writings that he was revolutionary and admirer of Ideals of French Revolution. He speaks of Shaw as of man of complete honesty, though «wrong» in his understanding of truth. He says the same of his friend Wells with his famous wit taunting skeptic in Wells: «One may lie awake in night and hear Wells grow». This is on tendency changing his mind as every skeptic and agnostic do. Yet, he preserves all his admiration and love for his friends because he knows that they are not those from Benda's «Treason of Intellectuals», — they might be wrong and still they are honest in their pursuit of truth. The thing which can be most justly be applied to his opponent Bertrand Russell. Strangely enough, the subject of debates on radio between Russell and Chesterton still be found in internet concerns education. Chesterton insisted on home and parents and Russell — on nursery and hired nurses. People took the side of Chesterton disapproving of Russell's argument. Many years later, Russell's daughter Katerine Tait will confirm righteousness

of every word of Chesterton in her memoirs «My father Bertrand Russell».

My point here is to emphasis the fact that it was not divergence in opinion which formed Chesterton's attitude towards his opponents. He kept loving those of them whose honest position he never doubted. It was vile habit of turning the honest controversy into weapons to champion convenient one's lie which he attack's as evil of his time. The lost of honest controversy in violence and evasion of false science which is responsible for dissolution of firm standards of truth and morals.

Chesterton, «Heretics»:

> «NOTHING more strangely indicates an enormous and silent evil of modern
> society than the extraordinary use which is made nowadays of the word
> «orthodox.» In former days the heretic was proud of not being a heretic. It
> was the kingdoms of the world and the police and the judges who were
> heretics. He was orthodox. He had no pride in having rebelled against them; they had rebelled against him. The armies with their cruel security,
> the kings with their cold faces, the decorous processes of State, the
> reasonable processes of law — all these like sheep had gone astray. The
> man was proud of being orthodox, was proud of being right. If he stood
> alone in a howling wilderness he was more than a man; he was a church.
> He was the center of the universe; it was round him that the stars swung.
> All the tortures torn out of forgotten hells could not make him admit that
> he was heretical. But a few modern phrases have made him boast of it. He
> says, with a conscious laugh, «I suppose I am very heretical,» and looks round for applause. The word «heresy» not only means no longer being wrong; it practically means being clear-headed and courageous. The word

> «orthodoxy» not only no longer means being right; it practically means being wrong. All this can mean one thing, and one thing only. It means that
> people care less for whether they are philosophically right. For obviously
> a man ought to confess himself crazy before he confesses himself heretical»
> …
>
> «But there is one thing that is infinitely more absurd and unpractical than burning a man for his philosophy. This is the habit of saying that his philosophy does not matter, and this is done universally in the twentieth century, in the decadence of the great revolutionary period. General theories are everywhere contemned; the doctrine of the Rights of Man is dismissed with the doctrine of the Fall of Man. Atheism itself is too theological for us to-day. Revolution itself is too much of a system; liberty itself is too much of a restraint. We will have no generalizations. Mr. Bernard Shaw has put the view in a perfect epigram: „The golden rule is that there is no golden rule." We are more and more to discuss details in art, politics, literature. A man's opinion on tramcars matters; his opinion on Botticelli matters; his opinion on all things does not matter. He may turn over and explore a million objects, but he must not find that strange object, the universe; for if he does he will have a religion, and be lost. Everything matters — except everything. Examples are scarcely needed of this total levity on the subject of cosmic philosophy»

2) PHILOSOPHY OF CHESTERTON

Chesterton as man of colossal genius (B. Shaw) has summarized in his Apologetics set the outline of Discovery of Psychic Energy in concert with all those great thinkers I mentioned in Discovery.

Moreover, he was one of a few writers of his time to caution mankind on gross mistake of Darwinian paradigm as a false social science and its catastrophic consequences for civilization.

I can numerate only several authors who set the alert bells going with emergence of danger of Darwinian paradigm:

1. «Treason of Intellectuals» by J. Benda

2. «Rebel» by A. Camus
3. «Decay and restoration of civilization» by A. Schweitzer
4. «Study of history» by A. Toynbee
5. «New order of the world» by G. Wells
6. Alain Finkielkraut's «The Undoing of Thought»
7. «1984» by G. Orwell
8. «The impact of science on society» by B/ Russell
9. «What is wrong with the world» and Apologetics set by Chesterton

Chesterton's second chapter of Orthodoxy is called «Suicide of the Thought» — and this is exactly the theme of books by Benda, Camus, Finkelkraut, Scweitzer: the collapse of Rational philosophy, or of Metaphysics of Intellect.

We can briefly arrange philosophy of Chesterton under a few general heads:

1. Mind precedes Matter (not other way around, like in Marxism!).

Chesterton, «Orthodoxy»:

> «If we want to uproot inherent cruelties or lift up lost populations we cannot do it with the scientific theory that matter precedes mind; we can do it with the supernatural theory that mind precedes matter».

2. Person is primarily «Psychic» and only secondly biological. He is «image of God» which explains his towering eccentricities among brutes. Because man also has Mind, the essence of intellectuals settings of the Universe

Chesterton, «Orthodoxy»:

> «I am left saying, „Give me an explanation, first, of the towering eccentricity of man among the brutes; ….One explanation, at any rate, covers all three: the theory that twice was the natural order interrupted by some explosion or revelation such as people now call" psychic.» Once Heaven came upon the earth with a power or seal called the image of God, whereby man took command of Nature; and once again (when in empire after empire men had been found wanting) Heaven

> came to save mankind in the awful shape of a man. This would explain why the mass of men always look backwards; and why the only corner where they in any sense look forwards is the little continent where Christ has His Church.
> ….There is an answer: it is an answer to say that the energy is truly from outside the world; that it is psychic, or at least one of the results of a real psychical disturbance. The highest gratitude and respect are due to the great human civilisations such as the old Egyptian or the existing Chinese. Nevertheless it is no injustice for them to say that only modern Europe has exhibited incessantly a power of selfrenewal recurring often at the shortest intervals and descending to the smallest facts of building or costume, AH other societies die finally and
> with dignity. We die daily. We are always being born again with almost indecent obstetrics. It is hardly an exaggeration to say that there is in historic Christendom a sort of unnatural life: it could be explained as a supernatural life. It could be explained as an awful galvanic life working in what would have been a corpse.
> For our civilisation ought to have died, by all parallels, by all sociological probability, in the Ragnorak of the end of Rome. That is the weird inspiration of our estate: you and I have no business to be here at all. We are all revenants; all living Christians are dead pagans walking about».

3. Being part of Cosmic Mind, of God, Person remains image of God in his capacity «to take command of Nature». Chesterton calls this capacity of intellect of mankind — limited creativity in «What is wrong with world». For only God has absolute creativity while men continue to exist under His laws.

Chesterton, «What is wrong with the world»:

> «Now if we take this house or home as a test, we may very generally lay the simple spiritual foundations of the idea. God is that which can make something out of nothing. Man (it may truly be said) is that which can make something out of anything. In other words, while the joy of God be unlimited creation, the special joy of man is limited creation, the combination of creation with limits. Man's pleasure, therefore, is to possess conditions, but also to be partly possessed by them; to be half-controlled by the flute he plays or by the field he digs. The excitement is to get the utmost out of given conditions; the conditions will stretch, but not indefinitely. …For the mass of men the idea of artistic creation can only be expressed by an idea unpopular in present discussions — the idea of property. The average man cannot

> cut clay into the shape of a man; but he can cut earth into the shape of a garden; and though he arranges it with red geraniums and blue potatoes in alternate straight lines, he is still an artist; because he has chosen. The average man cannot paint the sunset whose colors be admires; but he can paint his own house with what color he chooses, and though he paints it pea green with pink spots, he is still an artist; because that is his choice. Property is merely the art of the democracy. It means that every man should have something that he can shape in his own image, as he is shaped in the image of heaven. But because he is not God, but only a graven image of God, his self-expression must deal with limits; properly with limits that are strict and even small».

4. Mind is God; Mind precedes Matter; Mankind is part of Mind. That is why Chesterton describes Person as «an animal which makes dogmas». He says in this respect: «Human brain is a machine for coming to conclusions». This is his way to give definition to Scientific Control of Field of Intellect of Energy of Spirit.

Chesterton, «Heretics»:

> «Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human.
> When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded».

5. He is agreed with theory of «Axial Age» by C. Jaspers on Divine Revelations through Jewish Prophets, Greek philosophy, and ultimately through Christ. His conception of Revelation thus comes as salvation of mankind through handing them over all necessary knowledge of Universe and person in it within precise doctrines

(«extreme convictions»). This is «mystical, supernatural, magic» way of mankind to contact with Essential Cosmic Mind with human mind, the small part of Cosmic Mind

Chesterton, «Orthodoxy»:

> «The whole secret of mysticism is this: that man can understand everything by the help of what he does not understand. The morbid logician seeks to make everything lucid, and succeeds in making everything mysterious. The mystic allows one thing to be mysterious, and everything else becomes lucid. The determinist makes the theory of causation quite clear, and then finds that he cannot say» if you please» to the housemaid. The Christian permits free will to remain a sacred mystery; but because of this his relations with the housemaid become of a sparkling and crystal clearness. He puts the seed of dogma In a central darkness; but It branches forth in all directions with abounding natural health»

6. Person is Psychic, he is energy of Mind, energy of God's intellect. This is why his only normal, healthy and efficient way of existence can be fulfilled only in abiding those Dogmas, Doctrines of Revelations of Christian Church which remain the eternal wisdom of mankind

Destruction of precise knowledge implies destruction of psychic energy of person and therefore his degradation to unconscious animal. This is why modern philosophy of Skeptics and Agnostics has failed its great ambition to perform efficiency and success through merely practicality, which is destitute from general theories and ideals. Human race has power of scientific control up to the point of precise knowledge of doctrines and dogmas. And lost this Divine Power of Cosmic Mind exactly beyond the point of definite opinions.

Chesterton, «Heretics»:

> «Neither in the world of politics nor that of literature, then, has the rejection of general theories proved a success. It may be that there have been many moonstruck and misleading ideals that have from time to time
> perplexed mankind. But assuredly there has been no ideal in practice so moonstruck and misleading as the ideal of practicality. Nothing has

lost so many opportunities as the opportunism of Lord Rosebery. He is, indeed,

a standing symbol of this epoch — the man who is theoretically a practical man, and practically more unpractical than any theorist. Nothing in this universe is so unwise as that kind of worship of worldly wisdom. A man who is perpetually thinking of whether this race or that race is strong, of whether this cause or that cause is promising, is the man who will never believe in anything long enough to make it succeed. The opportunist politician is like a man who should abandon billiards because he was beaten at billiards, and abandon golf because he was beaten at golf. There is nothing which is so weak for working purposes as this enormous importance attached to immediate victory. There is nothing that fails like success.

And having discovered that opportunism does fail, I have been induced to look at it more largely, and in consequence to see that it must fail. For the Christian dogmatists were trying to establish a reign of holiness, and trying to get defined, first of all, what was really holy. But our modern educationists are trying to bring about a

religious liberty without attempting to settle what is religion or what is liberty. For these reasons, and for many more, I for one have come to believe in going back to fundamentals

....In practice, the habit of generalizing and idealizing did not by any means mean worldly weakness. The time of big theories was the time of big results. In the era of sentiment and fine words, at the end of the eighteenth century, men were really robust and effective. The sentimentalists conquered Napoleon. The cynics could not catch De Wet. A hundred years ago our affairs for good or evil were wielded triumphantly by rhetoricians. Now our affairs are hopelessly muddled by strong, silent men. And just as this repudiation of big words and big visions has brought forth a race of small men in politics, so it has brought forth a race of small men in the arts. Our modern politicians claim the colossal license of Caesar and the Superman, claim that they are too

practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, for a freedom to wreck heaven and earth with their energy; but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are no stronger men than these; but will any one say that there are any men stronger than those men of old who were dominated by their philosophy and steeped in their religion? Whether bondage be better than freedom may be discussed. But

> that their bondage came to more than our freedom it will be difficult for any one to deny»

7. And here we come to the weak point of Chesterton's philosophy. What is his definition of «precise knowledge» which he suggests as tool to beat agnosticism of skeptics? Of definite opinions? Of extreme convictions?

Surprising as it may seem it is exactly the philosophy of David Hume — the father of world agnosticism and empiricism! Chesterton did not seem to be familiar with famous philosophy of his fellow Englishman and yet he gives the essentials of the «Hume's problem» even better then Hume himself. Thus denying laws of nature as only legitimate definition of «precise knowledge» and «extreme convictions». Therefore the only meaning of «definite opinions» of scientific control of human mind we can identify in his philosophy remains «dogmas and doctrines of supernatural revelation». This is his blunder which ruins all his honest attempts to advocate his Metaphysics of Intellect as rational theory and truth of facts of reality.

Chesterton, «Orthodoxy»:

> «We have always in our fairy tales kept this sharp distinction between the science of mental relations, in which there really are laws, and the science of physical facts, in which there are no laws, but only weird repetitions. We
> believe in bodily miracles, but not in mental impossibilities. We believe that a Bean-stalk climbed up to Heaven; but that does not at all confuse our convictions on the philosophical question of how many beans make five.
> But the scientific men do muddle their heads, until they imagine a necessary mental connection between an apple leaving the tree and an apple reaching the ground. They do really talk as if they had found not only a set of
> marvellous facts, but a truth connecting those facts. They do talk as if the connection of two strange things physically connected them philosophically. They feel that because one incomprehensible thing constantly follows another incomprehensible thing the two together somehow make up a comprehensible thing. Two black riddles make a white answer. In fairyland we avoid the word «law»; but in the land

> of science they are singularly fond of it. All the terms used in the science books, «law,» " necessity,» " order,» " tendency,» and so on, are really unintellectual, because they assume an inner synthesis which we do not possess. The only words that ever satisfied me as describing Nature are the terms used in the fairy books, «charm,» «spell,» «enchantment.»
> They express the arbitrariness of the fact and its mystery. A tree grows fruit because It is a magic tree. Water runs downhill because it is bewitched. The sun shines because it is bewitched».

This is exactly train of thought of famous Hume's problem, which troubled mankind with deniel of laws of nature — the essence of modern skepticism and agnosticism, Chesterton has made (rightly) the subject of his lamentations. Apparently that in assuming position of Hume (which he invented on his own) he forfeited any advantage against his friends-heretics position. On the contrary, he ruins his endeavors to introduce Mind as objective firm truth of laws of intellect. It was Kant, who had suggested first and wrong settlement of Hume's problem in divorcing laws of outer world as unintelligible knowledge and laws of thought as subjective knowledge of relative truth. Dividing in the manner of Kant laws of nature and laws of thought in two parallel worlds of different substances Chesterton thus regretfully replaces back in skepticism and agnosticism.

I titled this book on Chesterton «Discovery of Psychic Energy: Chesterton versus Wells an Russell». It may be said that Chesterton spent his entire life in honest controversy Wells and Bertrand Russell, both atheists and agnostics. Chesterton himself used to call such honest controversy «manly friendship» which as he held was «impersonal argument in pursuit of truth». I like his definition of friendship as honest controversy in pursuit of truth. I regret that he really thought women to be in main beyond this capacity. He entirely deserved that famous Bernard Shaw's opinion on Chesterton as of man of «colossal genius» to which world is not yet enough thankful.

Though in this concrete point of his philosophy his friends of impersonal controversy have successfully beaten him. Had he

been right in assertion with Hume absence of laws of nature as definition of firm unchangeable knowledge, his agnostics friends would have escape triumphant from this experience of manly friendship in pursuit of truth. Because it is obvious that with all reverence to the relative truth of sacred revelations its dogmas by no means can claim telling precise knowledge of «extreme convictions». Chesterton kept lamenting «vagueness» of pliable non-entity of skeptical empiricism destitute of any adamant verities and ideals. But Gospels consist testimony of first Christ's pupils complaining the vagueness of the language of parables. And it is the whole history of revelations of Sacred Scriptures. Spinoza in «Theology Politics Treatise» made it his subject the vagueness of Sacred Scriptures as product of getting revelations through imagination. Conception he advocates in the treatise dismisses old Scriptures as imperfect product of immature ancient mind. They are true revelations, Spinoza says, but imperfect in method and result. We need more exact knowledge and can obtain it not through imagination but only through reason.

Chesterton did not make this allowances in favor of reason to say the mankind the ultimate truth in scientific language. He rejected in concert with Hume laws of nature as definite knowledge and preserved dogmas of Scriptures of revelations as source of perpetual and final verities. Here his game against reputed agnostics was lost. Because dim language of old Scriptures is prone to urge magic mentality — the very different and alien to energy of Intellect thing. Therefore we shall lie sharp line of demarcation between magic and mataphysics which are by no way the same things.

3) DISCOVERY OF PSYCHIC ENERGY AND APOLOGETIC SET BY CHESTERTON

Chesterton's speaks of modern philosophy of skepticism and agnosticism as of breakdown of all ideals, general theories, of definite opinions and solid knowledge. He complaints of the lies

of agnostics who appeals to practicality to justify negligence of theories and ideals and eventually gains nothing in practice. Nor they succeeded in attaining free thought or any progress.

This emphasis on «definite vision», on possession of some solid mental forms, ideals or dogmas and doctrines is particularly peculiar for Chesterton's philosophy. It is his ambition to approve that modern materialists and skeptics have destructed not merely religion, morals and general theories but also sanity of people and with sanity any practical efficiency and any capacity to progress.

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create.
>
> This is not a world, but rather the materials for a world. God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be clear about what we want to paint. This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. We now add that we must be fond of another world (real or imaginary) in order to have something to change it to.
>
> We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.
>
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does
>
> mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among

> men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

If we were to choose philosopher as model of skeptics repellent to Chesterton Bertrand Russell, the friend of his friends heretics Wells and Shaw, his opponent in debating, would be a perfect instance.

August Komte had divorced ethics and psychology, admitting ethics as ultimate science and rejecting psychology as science. B. Russell had done the same mistake rejecting ethics as science and asserting psychology in his numerous sociological books. What is psychology without ethics and what is ethics without psychology? I held in my books on Discovery that it was me who discovered Bertrand Russell as great psychologist and I still maintain this due to his contribution to discovery of laws of two energies of psyche. But I also share criticism of Chesterton against his friends agnostics and skeptics which is in full harmony with his daughters critics and experience.

Here is Bertrand Russell's skeptical philosophy on morals. He denies any possibility of existence of laws of morals as laws of nature. «I adopted David Hume's maxim — he says — that «Reason is, and ought only to be, the slave of the passions'. I am not satisfied with this, but it is the best that I can do». And this is frank concession of defeat in search for truth, admission of helplessness of empiricism, of philosophy of «matter precedes mind».

I agree with Chesterton, I repeat, that this wrong, fallacious philosophy of empiricism, gaining no scientific results and leading nowhere. And yet please bear in mind the emphasis he makes on his impartial service to science: this is why he remains in number of noble friends of «manly friendship» of Chesterton. One may make mistakes in so far as he remains in disposal of search of truth.

B. Russell, «Autobiography»:

> «I adopted as my guiding thought the principle that ethics is derived from
> passions and that there is no valid method of travelling from passion to what
> ought to be done. I adopted David Hume's maxim that «Reason is, and ought
> only to be, the slave of the passions'. I am not satisfied with this, but it is the
> best that I can do. Critics are fond of charging me with being wholly rational
> and this, at least, proves that I am not entirely so. The practical distinction
> among passions comes as regards their success: some passions lead to success
> in what is desired; others, to failure. If you pursue the former, you will be
> happy; if the latter, unhappy. Such, at least, will be the broad general rule.
> This may seem a poor and tawdry result of researches into such sublime
> concepts as «duty', «self-denial', «ought', and so forth, but I am persuaded that
> it is the total of the valid outcome, except in one particular: we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness
> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no
> way of reaching a rational conclusion».

B. Russell, «History of Western Philosophy»:

> «There remains, however, a vast field, traditionally included in philosophy, where scientific methods are inadequate. This field includes ultimate questions of value; science alone, for example, cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known, can be known by means of science; but things which are legitimately matters of feeling lie outside its province.
> Philosophy, throughout its history, has consisted of two parts inharmoniously blended: on the onenhand a theory as to the nature of the world, on the other an ethical or political doctrine as to thenbest way of living. The failure to separate these two with sufficient clarity has been a source ofnmuch confused thinking. Philosophers, from Plato to William James, have allowed their opinionsnas to the constitution of the universe to be influenced by the desire for edification: knowing, asnthey supposed, what beliefs would make men virtuous, they have invented arguments, often very sophistical, to prove that these beliefs are true. For my part I reprobate this kind of bias, both on moral and on intellectual grounds. Morally, a philosopher who uses his professional competence for anything except a disinterested search for truth is guilty of a kind of treachery. And when he assumes, in advance of inquiry, that certain beliefs, whether true or false, are such as to promote good behaviour, he is so limiting the scope of philosophical speculation as to make philosophy trivial; the true philosopher is prepared to examine *all* preconceptions. When any limits are placed, consciously or unconsciously, upon the pursuit of truth, philosophy becomes paralysed by fear, and the ground is prepared for a government censorship punishing those who utter «dangerous thoughts» — in fact, the philosopher has already placed such a censorship over his own investigations».

It is Russell who is famous philosopher; it is Chesterton who never professed himself to be philosopher. And yet it is Chesterton's great impact in philosophy of Metaphysics of Intellect as fundamentals of human psyche.

At the time when entire world went mad and shouted for materialism and empiricism it was Chesterton whose books kept loyalty to General Theories, Ideals and definite Visions of World of Forms by Plato. He failed to approve metaphysics of intellect as scientific method and held it as supernatural mystics. But he did not fail to always insist that metaphysics of Intellect is every basis,

every resources of human energy of intellect, of sanity, of progress, of practical efficiency. And in this direction he contrived to approve mountains of things of colossal importance rejected by his contemporary philosophy of empiricism and skepticism.

He held altogether with Plato, Descartes, Leibnitz, Spinoza, Einstein, Tesla that Mind precedes Matter. What is supernatural about this theory? We certainly are able to conceive some Great Mind in foundation of intellectual frame of Universe. We cannot conceive what kind of mind it is and how far we fall short from that great Mind of Maker of laws of nature. We only know that we cannot make laws of nature — we can discover them! This is exactly what Chesterton calls our ability to create within limits: we can discover laws of natural energies and control the force of energies. Yet we are not Maker, we are not God — we cannot establish laws of nature.

Chesterton felt obliged to denounce determinism of laws of nature to secure «free will» of human energy. But it is laws of nature which gives us our free will. Laws of Nature — formulas of Divine Intellect, established by Maker. The Passive Intellect. We, mankind, are the only representatives of Active Intellect — of Thought. These are two poles of our energy of Intellect: Active and Passive poles of Intellect which is felt as thirst for knowledge and need in Scientific control of Nature. This is essentials of our divine energy of Spirit. Apparently that it is our Active Intellect, our capacity to think which is responsible for relative liberty of our volition: we are free within boundaries of control of laws of nature. We are not free to set them but we are free to control them through access to their force. Chesterton again appeared in the right: men have free will, though not absolute like God but relative free will due to divine Active Intellect, as images of God.

What is supernatural up to this point? Is really conception of «Matter» as somewhat gigantic fantastic monster performing its whims in order of universe not supernatural? First and foremost it is absurdity, and depressing absurdity. The world guiding by Universal Mind whose laws we can discover and control — is

not absurdity and depression — it is triumph of facts of history of sane mankind.

Colossal genius of Chesterton made him to rediscover Hume's train of thought, — another proof that he was talented philosopher. Fortunately for Chesterton, Scientific Revolution Energetics succeeded in discarding Hume's problem. For this means that Metaphysics of Intellect becomes true science of reason and facts exempted from dogmas and doctrines founded on fantasy of imagination.

It is Laws of Nature which are those Definite Visions, Solid Opinions, Sturdy Ideals, General Theories Chesterton so fiercely strived to achieve. He couldn't achieve them as dogmas and doctrines of poetical Scriptures so easily relapsing into absurdity of magic mentality, and turning out into the very opposite of spirit of original Scriptures. But now with Scientific Revolution Energetics, approving Laws of Nature as laws of natural energies — we have those proofs to demonstrate that natural regularities indeed are causations of necessity of effect and cause bondage. And not spell and charm of fairy-tails. We need only to confine the subject of scientific knowledge within energies of nature — this is the only true knowledge available for human intellect. And then we are armed to apply test of control of force of discovered laws of energy as demonstration of existence of causations, of design of laws of nature. And we already have several discovered energies which serves as complete refutation of Hume's argument.

It is exactly at this point of overcoming Chesterton's own agnosticism in asserting Hume's empiricism, where Chesterton's philosophy of Definite Vision and General Theory in outset of any productive activity gains its full power. For now, on overcoming his empiricism, we can dismiss his own vagueness in introducing his theory of Ideals and give it Definite name — Scientific control of energy of spirit as only resource of mankind in his great power in command over Nature.

Now all dogmas of Orthodoxy gain their scientific definition and by no means can be blame as supernatural or mystery.

Image of God and Holy Spirit in person? Obviously, energy of spirit, being produced from Active and Passive poles of Intellect (Thought and Laws of Nature) may be only product of Divine Hole Spirit of God-Intellect. We don't need to expect God to confirm this in person. We do confirm this fact through enormous progress in science and discoveries and control of natural energies — the power of our knowledge. And here again Chesterton was righteous: Scientific Control being the only efficiency and practical success of men.

Absolute ethics as conscience, justice and compassion? Laws of field of intellect of energy of spirit. Law of conservation of force of psychic energy indicates all sane people with healthy energy of spirit as universal object of scientific control: this is why people are ready to die for their conscience and for justice, and make great revolutions in the name of justice. This is laws of energy of spirit as oneness of humanity.

Original Sin? Material energy of psyche as Field of Ego-system with two poles discovered by Freud: Ego and Super-Ego. Parasitic energy which consumes sanity of Field of Intellect and its morals in stupidity of False Mirror of «magic mentality». There is nothing supernatural about this «magic mentality» as well. It is data of physical control of material energy of psyche of law of conservation of force. Feud used to call this False mirror as «loadings of Ego and SuperEgo». It is now physical control which divides people in pursuit of power in violence-slavery relations. This is why it is energy of vice and insanity: truth, health and morals has gone altogether with scientific control of energy of spirit.

Fall of Adam through Original Sin? Sin of Pride as disease of Field of Ego-system? Good and Evil in every person? Debt of virtue to fight Evil? Bliss of sanity of Good? Hell of insanity of Evil?

We don't need any longer any supernatural, true but vague dogma to approve these old verities. We have validated them as empirical facts of laws of nature in Discovery of Psychic Energy.

And this was the ultimate gain of Chesterton as we will see: to prove scientifically ultimate truth of religious doctrines.

I will try to enlarge on the subject in next chapters.

Chesterton, «What is wrong with the world»:

> «We talk of nothing but useful men and working institutions; that is, we only think of the chickens as things that will lay more eggs. Instead of seeking to breed our ideal bird, the eagle of Zeus or the Swan of Avon, or whatever we happen to want, we talk entirely in terms of the process and the embryo. The process itself, divorced from its divine object, becomes doubtful and even morbid; poison enters the embryo of everything; and our politics are rotten eggs.
> Idealism is only considering everything in its practical essence. Idealism only means that we should consider a poker in reference to poking before we discuss its suitability for wife-beating; that we should ask if an egg is good enough for practical poultry-rearing before we decide that the egg is bad enough for practical politics. But I know that this primary pursuit of the theory (which is but pursuit of the aim) exposes one to the cheap charge of fiddling while Rome is burning. A school, of which Lord Rosebery is representative, has endeavored to substitute for the moral or social ideals which have hitherto been the motive of politics a general coherency or completeness in the social system which has gained the nick-name of «efficiency.» I am not very certain of the secret doctrine of this sect in the matter. But, as far as I can make out, «efficiency» means that we ought to discover everything about a machine except what it is for. There has arisen in our time a most singular fancy: the fancy that when things go very wrong we need a practical man. It would be far truer to say, that when things go very wrong we need an unpractical man. Certainly, at least, we need a theorist.
> It is wrong to fiddle while Rome is burning; but it is quite right to study the theory of hydraulics while Rome is burning.
> It is then necessary to drop one's daily agnosticism and attempt rerum cognoscere causas. If your aeroplane has a slight indisposition, a handy man may mend it. But, if it is seriously ill, it is all the more likely that some absent-minded old professor with wild white hair will have to be dragged out of a college or laboratory to analyze the evil. The more complicated the smash, the whiter-haired and more absent-minded will be the theorist who is needed to deal with it»

CHAPTER 2. THE ETERNAL REVOLUTION BY CHESTERTON

1. Doctors of Natural Law. Chesterton and his friends-heretics

1. DOCTORS OF NATURAL LAW. CHESTERTON AND HIS FRIENDS-HERETICS

It seems to be perfect instance of honest controversy as manly friendship mentioned by Chesterton — his life-long controversy with his friend Gerbert Wells. Both never forgot to mention each other in their books, continuing this honest controversy in their mind. Thus Wells call Chesterton best person ne ever knew in «New World Order». In his other non-fiction, «Englishman looks at the world» he evaluated the degree of their consensus in 70%.

However the controversy did not seem the light one. Chesterton and his Plato's metaphysics versus Wells and his Darwinism — materialism. They kept quarreling hard.

Chesterton, «Heretics»:

> «He says, «Nothing endures, nothing is precise and certain (except the mind of a pedant) … Being indeed! — there is no being, but a universal becoming
> of individualities, and Plato turned his back on truth when he turned towards his museum of specific ideals." Mr. Wells says, again, „There is no abiding thing in what we know.
> ….In other words, Plato turned his face to truth but his back on Mr. H. G. Wells, when he turned to his museum of specified ideals. It is precisely here that Plato shows his sense. It is not true that everything changes; the things that change are all the manifest and material things. There is something that does not change; and that is precisely the abstract quality, the invisible idea.»

This was the same case with Bertrand Russell, another agnostic Darwinian, in honest controversy with Chesterton. Engels used to consider question on primacy of Mind versus Matter as pivotal question of philosophy. It was this pivotal question the friend's opinions had differed so much. Chesterton held that Mind preceded Matter; Wells and Russell maintained that the exact contrary was the truth.

Nevertheless, all of them distinctly talked of Scientific control as Control of Laws of Nature. Chesterton discriminates person from beasts, referring to psychic nature of humanity. Russell and Wells speaks of laws of psychology as foundation of Natural Law of society.

B. Russell, «Proposed roads to freedom»:

> «When a man is suffering from an infectious disease he is a danger to the community, and it is necessary
> to restrict his liberty of movement. But no one associates any idea of guilt with such a situation. On the contrary, he is an object of commiseration to his friends. Such steps as science recommends are taken to cure him of his disease, and he submits as a rule without reluctance to the curtailment of liberty involved meanwhile. The same method in spirit ought to be shown in the treatment of what is called ``crime.»» It is supposed, of course, that the criminal is actuated by calculations of self-interest, and that the fear of punishment, by supplying a contrary motive of self-interest affords the best deterrent,
> The dog, to gain some private end,
> Went mad and bit the man.
> This is the popular view of crime; yet no dog goes mad from choice, and probably the same is true of the great majority of criminals, certainly in the case of crimes of passion».

G. Wells, «Men as gods»:

> «The activities of our world,» said Urthred, «are all co-ordinated to secure the general freedom. We have a number of intelligences directed to the general psychology of the race and to the interaction of one collective function upon another.»
> «Well, isn't that group of intelligences a governing class?» said Mr. Burleigh. «Not in the sense that they exercise any arbitrary will,» said

> Urthred. «They deal with general relations, that is all. But they rank no higher, they have no more precedence on that account than a philosopher has over a scientific specialist.»
> They found themselves, too, in possession of mechanical power on a scale beyond all previous experience, and not simply of mechanical power; physiological and then psychological science followed in the wake of physics and chemistry, and extraordinary possibilities of control over his own body and over his social life dawned upon the Utopian.
> It was only towards the climax of the Last Age of Confusion in Utopia that psychological science began to develop with any vigour, comparable to the vigour of the development of geographical and physical science during the preceding centuries. And the social and economic disorder which was checking experimental science and crippling the organized work of the universities was stimulating inquiry into the processes of human association and making it desperate and fearless.
> «My books teach me that our state could have grown up in no other way. We had to have these general dealers in human relationship, politicians and lawyers, as a necessary stage in political and social development. Just as we had to have soldiers and policemen to save people from mutual violence. It was only very slowly that politicians and lawyers came to admit the need for special knowledge in the things they had to do. Politicians would draw boundaries without any proper knowledge of ethnology or economic geography, and lawyers decide about will and purpose with the crudest knowledge of psychology. They produced the most preposterous and unworkable arrangements in the gravest fashion.»

Chesterton, «What is wrong with the world»:

> «Now we do talk first about the disease in cases of bodily breakdown; and that for an excellent reason. Because, though there may be doubt about the way in which the body broke down, there is no doubt at all about the shape in which it should be built up again. No doctor proposes to produce a new kind of man, with a new arrangement of eyes or limbs. The hospital, by necessity, may send a man home with one leg less: but it will not (in a creative rapture) send him home with one leg extra. Medical science is content with the normal human body, and only seeks to restore it.
> But social science is by no means always content with the normal human soul; it has all sorts of fancy souls for sale. Man as a social idealist will say «I am tired of being a Puritan; I want to be a Pagan,» or

> «Beyond this dark probation of Individualism I see the shining paradise of Collectivism.» Now in bodily ills there is none of this difference about the ultimate ideal. The patient may or may not want quinine; but he certainly wants health. No one says «I am tired of this headache; I want some toothache,» But exactly the whole difficulty in our public problems is that some men are aiming at cures which other men would regard as worse maladies; are offering ultimate conditions as states of health which others would uncompromisingly call states of disease. The social case is exactly the opposite of the medical case. We do not disagree, like doctors, about the precise nature of the illness, while agreeing about the nature of health. On the contrary, we all agree that England is unhealthy, but half of us would not look at her in what the other half would call blooming health. Public abuses are so prominent and pestilent that they sweep all generous people into a sort of fictitious unanimity.
>
> I maintain, therefore, that the common sociological method is quite useless: that of first dissecting abject poverty or cataloguing prostitution. We all dislike abject poverty; but it might be another business if we began to discuss independent and dignified poverty. We all disapprove of prostitution; but we do not all approve of purity. The only way to discuss the social evil is to get at once to the social ideal. We can all see the national madness; but what is national sanity? I have called this book «What Is Wrong with the World?» and the upshot of the title can be easily and clearly stated. What is wrong is that we do not ask what is right»

It is obvious to anyone familiar with social book of these three great writers that all of them are concerned with the same problem of obtaining scientific control of society which they had diagnosed as gravely ill.

And all three of them would talk of natural law, including Chesterton, whose theory was that there is no laws of nature. The only difference between them was what they consider to be laws of nature. Darwinists, Wells and Russell, thought of biological laws while platonic Chesterton thought of ideal forms of psyche. And all three of them introduced themselves in this respect as social doctors seeking scientific control of society.

It is obvious that all three of them had been mistaken. Darwinists because Darwinism is false science and cannot generate reasonable argument. And Chesterton's mistake was

adherence to dogmas of Scriptures as final mature knowledge of laws of psychic energy, which was not true. And yet, victory remains on Chesterton's side, because he appeared righteous in assertion of metaphysics of intellect. Mind precedes Matter and therefore whatever vague meaning the parables of Scriptures may convey it will remain dim, but true meaning. And conversely with Darwinian paradigm: in is wrong in its basic philosophy meddling humans with beasts, imposing Matter over Mind, and therefore it may produce only complete fallacy and nothing beyond fallacy.

Chesterton, «What is wrong with the world»:

> «Now we do talk first about the disease in cases of bodily breakdown; and that for an excellent reason. Because, though there may be doubt about the way in which the body broke down, there is no doubt at all about the shape in which it should be built up again. No doctor proposes to produce a new kind of man, with a new arrangement of eyes or limbs. The hospital, by necessity, may send a man home with one leg less: but it will not (in a creative rapture) send him home with one leg extra. Medical science is content with the normal human body, and only seeks to restore it.
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> business if we began to discuss independent and dignified poverty. We all disapprove of prostitution; but we do not all approve of purity. The only way to discuss the social evil is to get at once to the social ideal. We can all see the national madness; but what is national sanity? I have called this book «What Is Wrong with the World?» and the upshot of the title can be easily and clearly stated. What is wrong is that we do not ask what is right»

Chesterton, «What is wrong with the world»:

> «The only logical cure for all this is the assertion of a human ideal. In dealing with this, I will try to be as little transcendental as is consistent with reason; it is enough to say that unless we have some doctrine of a divine man, all abuses may be excused, since evolution may turn them into uses. It will be easy for the scientific plutocrat to maintain that humanity will adapt itself to any conditions which we now consider evil. The old tyrants invoked the past; the new tyrants will invoke the future evolution has produced the snail and the owl; evolution can produce a workman who wants no more space than a snail, and no more light than an owl. The employer need not mind sending a Kaffir to work underground; he will soon become an underground animal, like a mole. He need not mind sending a diver to hold his breath in the deep seas; he will soon be a deep-sea animal. Men need not trouble to alter conditions, conditions will so soon alter men. The head can be beaten small enough to fit the hat. Do not knock the fetters off the slave; knock the slave until he forgets the fetters. To all this plausible modern argument for oppression, the only adequate answer is, that there is a permanent human ideal that must not be either confused or destroyed. The most important man on earth is the perfect man who is not there. The Christian religion has specially uttered the ultimate sanity of Man, says Scripture, who shall judge the incarnate and human truth. Our lives and laws are not judged by divine superiority, but simply by human perfection. It is man, says Aristotle, who is the measure. It is the Son of Man, says Scripture, who shall judge the quick and the dead».

2. CIVITAS DEI, CATHOLIC CHURCH AND FRENCH REVOLUTION AS EVERLASTING ATTEMPTS OF HUMANITY TO INCARNATE IDEALS OF CHRISTIANITY

Apparently, that aims of Darwinism as welfare of flesh and aims of Christianity as psychic sanity will differ tremendously. Darwinism is concerned with physical prosperity and dominance of men. Christianity is concerned with psychic sanity and search for Civitas Dei, the City of God as healthy society.

Matthew 16:

> 26 For what is a man ***a*** profited, if he shall ***b*** gain the whole ***c*** world, and ***d*** lose his own ***e*** soul? or what shall aman give in exchange for his soul

Chesterton, «Heretics»:

> «MUCH has been said, and said truly, of the monkish morbidity, of the hysteria which as often gone with the visions of hermits or nuns. But let us never forget that this visionary religion is, in one sense, necessarily more wholesome than our modern and reasonable morality. It is more wholesome for this reason, that it can contemplate the idea of success or triumph in the hopeless fight towards the ethical ideal, in what Stevenson
> called, with his usual startling felicity, «the lost fight of virtue.» A modern morality, on the other hand, can only point with absolute conviction to the horrors that follow breaches of law; its only certainty is a certainty of ill.
> It can only point to imperfection. It has no perfection to point to. But the monk meditating upon Christ or Buddha has in his mind an image of perfect health, a thing of clear colors and clean air. He may contemplate
> this ideal wholeness and happiness far more than he ought; he may contemplate it to the neglect of exclusion of essential THINGS he may contemplate it until he has become a dreamer or a driveler; but still it is wholeness and happiness that he is contemplating. The anchorite rolling on the stones in a frenzy of submission is a healthier person fundamentally than many a sober man in a silk hat who is walking down Cheapside. For many such are good only

> through a withering knowledge of evil. I am not at this moment claiming for the devotee
> anything more than this primary advantage, that though he may be making himself personally weak and miserable, he is still fixing his thoughts largely on gigantic strength and happiness, on a strength that has no limits, and a happiness that has no end. Doubtless there are other objections which can be urged without unreason against the influence of gods and visions in morality, whether in the cell or street. But this advantage the mystic morality must always have — it is always jollier. A young man may keep himself from vice by continually thinking of disease. He may keep himself from it also by continually thinking of the Virgin Mary.
> There may be question about which method is the more reasonable, or even about which is the more efficient. But surely there can be no question about which is the more wholesome».

Chesterton thus asserts eternal Ideals of Christianity as health of human soul, as psychic sanity, as mental happiness in contrast to opportunistic aims of Darwinism as physical wealth and success, which he appoints to be insanity.

Test of sanity is this, he says. Alive divine souls of humans seek for Civitas Dei, for lost paradise of healthy society founded on divine law of morality of Gospels. This is meaning of Kingdom of Heaven and of primacy of Mind over Matter: search for vision of Civitas Dei. Reforming of material word on our way to the vision of intellectual divine world. Only hard efforts to build healthy society of democracy, of equal law under guidance of divine law of Church will secure psychic sanity of mankind.

To regain this lost paradise men have to deal with Original Sin of Fall. Once Satan rebelled against God and since that time remains master of humans hearts. Eternal Revolution of mankind, mentioned in this respect by Chesterton, inevitably is the debt of people to expel Satan from their hearts and thus to be back under power of God. This is the process he calls Eternal Revolution which is Restoration, and necessary social Reform.

Chesterton, «Orthodoxy»:

> «So it does not matter (comparatively speaking) how often humanity fails to imitate its ideal; for then all its old failures are fruitful. But it

does frightfully matter how often humanity changes its ideal; for then all its old failures are fruitless.

...Thus we may say that a permanent ideal is as necessary to the innovator as to the conservative

;it is necessary whether we wish the king's orders to be promptly executed or whether we only wish the king to be promptly executed. The guillotine has many sins, but to do it justice there is nothing evolutionary about it.

The favourite evolutionary argument finds its best answer in the axe. The Evolutionist says, «Where do you draw the line ^ " the Revolutionist answers, «I draw it here: exactly between your head and body.» There must

at any given moment be an abstract right and wrong if any blow is to be struck; there must be something eternal if there is to be anything sudden. Therefore for all intelligible human purposes, for altering things or for keeping things as they are, for founding a system for ever, as in China, or for altering it every month as in the early French Revolution, it is equally necessary that the vision should be a fixed vision. This is our first requirement. When I had written this down, I felt once again the presence of something else in the discussion

: as a man hears a church bell above the sound of the street. Something seemed to be saying, «My ideal at least is fixed; for it was fixed before the foundations of the world. My vision of perfection assuredly cannot be

altered; for it is called Eden. You may alter the place to which you are going; but you cannot alter the place from which you have come. To the orthodox there must always be a case for revolution; for in the hearts of men God has been put under the feet of Satan. In the upper world hell once rebelled against heaven. But in this world heaven is rebelling against heU. For the orthodox there can always be a revolution; for a revolution is a restoration. At any instant you may strike a blow for the perfection which no man has seen since Adam. No unchanging custom, no changing evolution can make the original good anything but good. Man may have had concubines as long as cows have had horns: still they are not a part of him if they are sinful. Men may have been under oppression ever since fish were under water; still they ought not to be, if oppression is sinful. The chain may seem as natural to the slave, or the paint to the harlot, as does the plume to the bird or the burrow to the fox; still they are not, if they are sinful. I lift my prehistoric legend to defy all your history. Your vision is not merely a fixture: it is a fact.»

Chesterton, «Orthodoxy»:

> «ideal of progress. First, it must be fixed; second, it must be composite. It must not (if it is to satisfy our souls) be the mere victory of some one thing swallowing up everything else, love or pride or peace or adventure; it must be a definite picture composed of these elements in their best proportion and relation. I am not concerned at this moment to deny that some such good culmination may be, by the constitution of things, reserved for the human race. I only point out that if this composite happiness is fixed for us it must be fixed
> by some mind; for only a mind can place the exact proportions of a composite happiness. If the beatification of the world is a mere work of nature, then it must be as simple as the freezing of the world, or the burning up of the world. But if the beatification of the world is not a work of nature but a work of art, then it involves an artist. And here again my contemplation was cloven by the ' ancient voice which said, «I could have told you all this a
> long time ago. If there is any certain progress it can only be my kind of progress, the progress towards a complete city of virtues and dominations where righteousness and peace contrive to kiss each other. An impersonal force might be leading you to a wilderness of perfect flatness or a peak of perfect height. But only a personal God can possibly be leading you (if, indeed, you are being led) to a city with just streets and architectural proportions, a city in which each of you can contribute exactly the right amount of your own colour to the manycoloured coat of Joseph.»
> ....Now, this is one of the two or three vital defences of working democracy. The mere machinery of Voting is not democracy, though at present it is not easy to effect any simpler democratic method. But even the machinery of voting is profoundly Christian in this practical sense — that it is an attempt to get at the opinion of those who would be too modest to offer it. It is a mystical adventure; it is specially trusting those who do not trust themselves. That enigma is strictly peculiar to Christendom.
> ....In short, I had spelled out slowly, as usual, the need for an equal law in Utopia; and, as usual, I found that Christianity had been there before me. The whole history of my Utopia has the same amusing sadness, I was always rushing out of my architectural study with plans for a new turret only to find it sitting up there in the sunlight, shining, and a thousand years old».

3. THE FALL OF CONSERVATIVES. AND THE ASSISTANCE OF PROGRESSIVE PARTY

Due to the Fall of Original Sin ingrained in heart of humanity Eternal Revolution is necessity as consistent attempts to restore sane society of Civitas Dei. This is only and true progress ever conceivable for mankind.

Aristocracy as conservatives in denial of necessity of social Revolution operates exactly in the course described in Gospels as inherent to plutocracy. It not only represents in its oppressive actions towards people original sin of Fall — it continue to aggravate its corruption. This is why conservatism by no means is tenable and why eternal revolution is required.

Argument of Chesterton would have been impeccable if he had admitted immaturity of dogmas of sacred scriptures on their way to mature knowledge of psyche as natural laws of psychic energy. In that case we could interpret dogmas of scriptures in eternal Revolution against Satan's usurpation of power as fight of scientific control of energy of spirit against physical control of material energy of psyche. And prove his train of thought on facts of psychological and historical experience. In this case his reference to mystical metaphors would have been tenable and righteous. In other case, we must admit that is heretic friends had no chance to join Chesterton's argument and still preserve scientific method. Mystical metaphors of scriptures had one day turn into formulas of intellect of laws of energy of mind of humanity.

John 16

> 25 These things have I spoken unto you in ***a*** proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Chesterton, «Orthodoxy»:

> «The great and grave changes in our political civilization all belonged to the early nineteenth century, not to the later. They belonged to the black and white epoch when men believed fixedly in Toryism,

> in Protestantism, in Calvinism, in Reform, and not unfrequently in Revolution. And whatever each man believed in he hammered at steadily, without scepticism: and there was a time when the Established Church might have fallen, and the House of Lords nearly fell. It was because Radicals were wise enough to be constant and consistent; it was because Radicals were wise enough to be Conservative. But in the existing atmosphere there is not enough time and tradition in Radicalism to pull anything down. There is a great deal of truth in Lord Hugh Cecil's suggestion (made in a fine speech) that the era of change is over, and that ours is an era of conservation and repose. But probably it would pain Lord Hugh Cecil if he realised (what is certainly the case) that ours is only an age of conservation because it is an age of complete unbelief. Let beliefs fade fast and frequently, if you wish institutions to remain the same. The more the life of the mind is unhinged, the more the machinery of matter will be left to itself. The net result of all our political suggestions. Collectivism, Tolstoyanism, Neo-Feudalism, Communism, Anarchy, Scientific Bureaucracy — the plain fruit of all of them is that the Monarchy and the House of Lords will remain. The net result of all the new religions will be that the Church of England will not (for heaven knows how long) be disestablished. It was Karl Marx, Nietzsche, Tolstoy, Cunninghame Grahame, Bernard Shaw and Auberon Herbert, who between them, with bowed gigantic backs, bore up the throne of the Archbishop of Canterbury. We may say broadly that free thought is the best of all the safeguards against freedom. Managed in a modern style the emancipation of the slave's mind is the best way of preventing the emancipation of the slave. Teach him to worry about whether he wants to be free, and he will not free himself. He is calmed and kept in his place by a constant succession of wild philosophies. He is a Marxian one day, a Nietzscheite the next day, a Superman (probably) the next day; and a slave every day. The only thing that remains after all the philosophies is the factory. The only man who gains by all the philosophies is Gradgrind. No ideal will remain long enough to be realised, or even partly realised. The modern young man will never change his environment; for he will always change his mind.This, therefore, is our first requirement about the ideal towards which progress is directed; it must be fixed.

Chesterton, «Orthodoxy»:

> «We have remarked that one reason offered for being a progressive is that things naturally tend to grow better. But the only real reason for being a progressive is that things naturally tend to grow worse. The

> corruption in things is not only the best argument for being progressive; it is also the only argument against being conservative. The conservative theory would really be quite sweeping and unanswerable if it were not for this one fact. But all conservatism is based upon the idea that if you leave things alone you leave them as they are. But you do not. If you leave a thing alone you leave it to a torrent of change. If you leave a white post alone it will soon be a black post. If you particularly want it to be white you must be always painting it again; that is,
> you must be always having a revolution. Briefly, if you want the old white post you must have a new white post. But this which is true even of inanimate things is in a quite special and terrible sense true of all human things. An almost unnatural vigilance is really required of the citizen because of the horrible rapidity with which human institutions grow old. It is the custom in passing romance and journalism to talk of men suffering under old
> tyrannies. But, as a fact, men have almost always suffered under new tyrannies; under tyrannies that had been public liberties hardly twenty years before. This startling swiftness with which popular systems turn oppressive is the third fact for which we shall ask our perfect theory of progress to allow. It must always be on the look out for every privilege being abused, for every working right becoming a wrong.
> ...Christianity spoke again and said, «I have always maintained that men were naturally backsliders; that human virtue tended of its own nature to rust or to rot; I have always said that human beings as such go wrong, especially happy human beings, especially proud and prosperous human beings. This eternal revolution, this suspicion sustained through centuries, you (being a vague modern) call the doctrine of progress. If you were a philosopher you would call it, as I do, the doctrine of original sin. You may call it the cosmic advance as much as you like; I call it what it is — the Fall».

Chesterton, «Orthodoxy»:

> «Is there any answer to the proposition that those who have had the best opportunities will probably be our best guides? Is there any answer to the argument that those who have breathed clean air had better decide for those who have breathed foul? As far as I know, there is only one answer, and that answer is Christianity. Only the Christian Church can offer any rational objection to a complete confidence in the rich. For she has maintained from the beginning that the danger was not in man's environment, but in man. Further, she has maintained that if we come to talk of a dangerous environment, the most dangerous

environment of all is the commodious environment. I know that the most modern manufacture has been really occupied in trying to
produce an abnormally large needle. I know that the most recent biologists have been chiefly anxious to discover a very small camel. But if we diminish the camel to his smallest, or open the eye of the needle to its largest — if, in short, we assume the words of Christ to have meant the very least that they could mean, His words must at the very least mean this — that rich men are not very likely to be morally trustworthy.
Christianity even when watered down is hot enough to boil all modern society to rags. The mere minimum of the Church would be a deadly ultimatum to the world. For the whole modern world is absolutely based on the assumption, not that the rich are necessary (which is tenable), but that the rich are trustworthy, which (for a
Christian) is not tenable. You will hear everlastingly, in all discussions about newspapers, companies, aristocracies, or party politics, this argument that the rich man cannot be bribed. The fact is, of course, that the rich man is bribed; he has been bribed already. That is why he is a rich man. The whole case for Christianity is that a man who is dependent upon the luxuries of this life is a corrupt man, spiritually corrupt, politically corrupt, financially corrupt. There is one thing that Christ and all the Christian saints have said with a sort of
savage monotony. They have said simply that to be rich is to be in peculiar danger of moral wreck. It is not demonstrably un-Christian to kill the rich as violators of definable justice. It is not demonstrably un-Christian to crown the rich as convenient rulers of society. It is not certainly un-Christian to rebel against the rich or to submit to the rich. But it is quite certainly un-Christian to trust the rich, to regard the rich as more morally safe than the poor. A Christian may consistently say, «I respect that man's rank, although he takes bribes.» But a
Christian cannot say, as all modern men are saying at lunch and breakfast, «a man of that rank would not take bribes.» For it is a part of Christian dogma that any man in any rank may take bribes. It is a part of Christian
dogma; it also happens by a curious coincidence that it is a part of obvious human history. When people say that a man" in that position „would be incorruptible, there is no need to bring Christianity into the discussion. Was Lord Bacon a bootblack? Was the Duke of Marlborough a crossing sweeper.? In the best Utopia, I must be prepared for the moral fall of any man in any position at any moment.
...Aristocracy Is not an Institution: aristocracy is a sin; generally a very venial one. It is merely the drift or slide of men into a sort of natural

> pomposity and praise of the powerful, which Is the most easy and obvious affair in the world. It is one of the hundred answers to the fugitive perversion of modern «force» that the promptest and boldest agencies are also the most fragile or full of sensibility.
> In the old Christian pictures the sky over every figure is like a blue or gold parachute. Every figure seems ready to fly up and float about in the heavens. The tattered cloak of the beggar will bear him up like the rayed plumes of the angels. But the kings in their heavy gold and the proud in their robes of purple will all of their nature sink
> downwards, for pride cannot rise to levity or levitation. Pride is the downward drag of all things into an easy solemnity. One» settles down» into a sort of selfish seriousness; but one has to rise to a gay self-forgetfulness. A man «falls» into a brown study; he reaches up at a blue sky. It is really a natural trend or lapse into taking one's self gravely, because it is the easiest thing to do. It is much easier to write a good Times leading article than a good joke in Punch. For solemnity flows out of men naturally; but laughter is a leap. It is easy to be heavy: hard to be light. Satan fell by the force of gravity. Now, it is the peculiar honour of Europe since it has been Christian that while it has had aristocracy it has always at the back of its heart treated aristocracy as a weakness- generally as a weakness that must be allowed»

4. DESTRUCTED SCIENTIFIC CONTROL IN PROGRESSIVE THEORIES OF SKEPTICS AND AGNOSTICS

Having abandoned Metaphysics of Intellect of Eternal Ideals of Plato, having abandoned Sacred Revelations of Christianity in favor of skeptical theories consuming solidity of human thought heretic friends of Chesterton are charged with destruction of scientific control and therefore any hope on progress.

«Darwinism can be used to back up two mad moralities, but it cannot be used to back up a single sane one»? — says Chesterton in Orthodoxy». Darwinism is philosophy of opportunism, philosophy of adjusting to force and success, and therefore philosophy which justifies any successfully carried out evil. Instead of waging war against evil through the ongoing revolution since antiquity, instead of taking every effort to accomplish conceptions of Catholic Church and French Revolution, — free thinkers in their

fictitious pursuit of progress deserted field of battle. Moreover, their skepticism and agnosticism appeared to be a perfect tool in hands of conservatives to ensure the oppression of upper classes. Suicide of thought or destruction of scientific control eventuated in paralyzing of all productive energy of people. Darwinism is praise of successful and rich and contempt to losers and lower classes. This is obviously destruction of the very foundation of democracy and any real progress towards justice and virtue. Instead opportunism and status quo are urged. Thus free thought of his heretic friends appears to be the gravest obstacle on the way of progress and democracy. Chesterton's theory of insane thought as intellect divorced from reality — is genius definition of schizoid mentality. He argues in this respect that only thought rooted in metaphysics of intellect and revelations of Axial ages is sane thought of energy of spirit; otherwise thought separated from its divine roots will turn men into insane stones - into material energy of physical control.

If we assume definition of «free thought» as free from natural laws, then his position is tenable and perfectly rational. Reality may mean only laws of nature for our intellectual perception.

Chesterton, «Orthodoxy»:

> «I have spoken of orthodoxy coming in like a sword; here I confess it came in like a battleaxe. For really (when I came to think of it) Christianity is the only thing left that has any real right to question the power of the wellnurtured or the well-bred. I have listened often enough to Socialists, or even to democrats, saying that the physical conditions of the poor must of necessity make them mentally and morally degraded, I have listened to scientific men (and there are still scientific men not opposed to democracy) saying that if we give the poor healthier conditions vice and wrong will disappear. I have listened to them with a horrible attention, with a hideous fascination. For it was like watching a man energetically sawing from the tree the branch he is sitting on. If these happy democrats could prove their case, they would strike democracy dead. If the poor are thus utterly demoralized, it may or may not be practical to raise them. But it is certainly quite practical to disfranchise them. If the man with a bad bedroom cannot give a good vote, then the first and swiftest

deduction is that he shall give no vote. At any moment, one. feels, the host might say that really, if it was as bad as that, he need not come in at all. So it is when the ordinary Socialist, with a beaming face, proves that the poor, after their smashing experiences, cannot be really trustworthy. At any moment the rich may say, «Very well, then, we won't trust them,» and bang the door in his face. On the basis of Mr. Blatchford's view of heredity and environment, the case for the aristocracy is quite overwhelming. If clean homes and clean air make clean souls, why not give the power (for the present at any rate) to those who undoubtedly have the clean air.? If
better conditions will make the poor more fit to govern themselves, why should not better conditions already make the rich more fit to govern them? On the ordinary environment argument the matter is fairly manifest.
The comfortable class must be merely our vanguard in Utopia»

Chesterton, «What is wrong with the world»:

«These colossal ruins are to the modern only enormous eyesores. He looks back along the valley of the past and sees a perspective of splendid but unfinished cities. They are unfinished, not always through enmity or accident, but often through fickleness, mental fatigue, and the lust for alien philosophies. We have not only left undone those things that we ought to have done, but we have even left undone those things that we wanted to do
Is it really true that you and I are two starry towers built up of all the most towering visions of the past? Have we really fulfilled all the great historic ideals one after the other, from our naked ancestor who was brave enough to kill a mammoth with a stone knife, through the Greek citizen and the Christian saint
….Few people realize how many of the largest efforts, the facts that will fill history, were frustrated in their full design and come down to us as gigantic cripples. I have only space to allude to the two largest facts of modern history: the Catholic Church and that modern growth rooted in the French Revolution.
When four knights scattered the blood and brains of St. Thomas of Canterbury, it was not only a sign of anger but of a sort of black admiration. They wished for his blood, but they wished even more for his brains. Such a blow will remain forever unintelligible unless we realise what the brains of St. Thomas were thinking about just before they were distributed over the floor. They were thinking about the great mediaeval conception that the church is the judge of the world. Becket objected to a priest being tried even by the Lord Chief Justice.

> And his reason was simple: because the Lord Chief Justice was being tried by the priest. The judiciary was itself sub judice. The kings were themselves in the dock. The idea was to create an invisible kingdom, without armies or prisons, but with complete freedom to condemn publicly all the kingdoms of the earth. Whether such a supreme church would have cured society we cannot affirm definitely; because the church never was a supreme church. We only know that in England at any rate the princes conquered the saints. What the world wanted we see before us; and some of us call it a failure. But we cannot call what the church wanted a failure, simply because the church failed. Tracy struck a little too soon. England had not yet made the great Protestant discovery that the king can do no wrong. The king was whipped in the cathedral; a performance which I recommend to those who regret the unpopularity of church-going. But the discovery was made; and Henry VIII scattered Becket's bones as easily as Tracy had scattered his brains. Of course, I mean that Catholicism was not tried; plenty of Catholics were tried, and found guilty. My point is that the world did not tire of the church's ideal, but of its reality.
>
> ...But I have only taken this as the first and most evident case of the general truth: that the great ideals of the past failed not by being outlived (which must mean over-lived), but by not being lived enough. Mankind has not passed through the Middle Ages. Rather mankind has retreated from the Middle Ages in reaction and rout. The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried.
>
> It is, of course, the same in the case of the French Revolution. A great part of our present perplexity arises from the fact that the French Revolution has half succeeded and half failed.
>
> ....We have, indeed, destroyed the largest territorial tyrannies, and created a free peasantry in almost all Christian countries except England; of which we shall say more anon. But representative government, the one universal relic, is a very poor fragment of the full republican idea. The theory of the French Revolution presupposed two things in government, things which it achieved at the time, but which it has certainly not bequeathed to its imitators in England, Germany, and America. The first of these was the idea of honorable poverty; that a statesman must be something of a stoic; the second was the idea of extreme publicity. Many imaginative English writers, including Carlyle, seem quite unable to imagine how it was that men like Robespierre and Marat were ardently admired. The best answer is that they were admired for being poor — poor when they might have been rich.

...But we have delayed the main argument too long for the parenthetical purpose of showing that the great democratic dream, like the great mediaeval dream, has in a strict and practical sense been a dream unfulfilled. Whatever is the matter with modern England it is not that we have carried out too literally, or achieved with disappointing completeness, either the Catholicism of Becket or the equality of Marat.

Now I have taken these two cases merely because they are typical of ten thousand other cases; the world is full of these unfulfilled ideas, these uncompleted temples. History does not consist of completed and crumbling ruins; rather it consists of half-built villas abandoned by a bankrupt-builder. This world is more like an unfinished suburb than a deserted cemetery».

Chesterton, «What is wrong with the world»:

«Now in history there is no Revolution that is not a Restoration. Among the many things that leave me doubtful about the modern habit of fixing eyes on the future, none is stronger than this: that all the men in history who have really done anything with the future have had their eyes fixed upon the past. I need not mention the Renaissance, the very word proves my case. The originality of Michael Angelo and Shakespeare began with the digging up of old vases and manuscripts. The mildness of poets absolutely arose out of the mildness of antiquaries. So the great mediaeval revival was a memory of the Roman Empire. So the Reformation looked back to the Bible and Bible times. So the modern Catholic movement has looked back to patristic times. But that modern movement which many would count the most anarchic of all is in this sense the most conservative of all. Never was the past more venerated by men than it was by the French Revolutionists. They invoked the little republics of antiquity with the complete confidence of one who invokes the gods. The Sans-culottes believed (as their name might imply) in a return to simplicity. They believed most piously in a remote past; some might call it a mythical past. For some strange reason man must always thus plant his fruit trees in a graveyard. Man can only find life among the dead. Man is a misshapen monster, with his feet set forward and his face turned back. He can make the future luxuriant and gigantic, so long as he is thinking about the past. When he tries to think about the future itself, his mind diminishes to a pin point with imbecility, which some call Nirvana. To-morrow is the Gorgon; a man must only see it mirrored in the shining shield of yesterday. If he sees it directly he is turned to stone. This has been the fate of all those who have really seen fate

> and futurity as clear and inevitable. The Calvinists, with their perfect creed of predestination, were turned to stone. The modern sociological scientists (with their excruciating Eugenics) are turned to stone. The only difference is that the Puritans make dignified, and the Eugenists somewhat amusing, statues»

CHAPTER 3. THE CROSS AND THE BALL BY CHESTERTON. THE TRANSCENDENTAL GOD

1. Two Poles of Metaphysics of Intellect: Active and Passive poles
2. B. Russell's psychology
3. Chesterton's psychology
4. Reconciliation of friends in Discovery of Psychic Energy

1. TWO POLES OF METAPHYSICS OF INTELLECT: ACTIVE AND PASSIVE POLES

Chesterton's supposition in «Orthodoxy» indicates Christianity as inauguration of transcendent deity. It is true that Christianity is transcendentalism because in is synthesis between Judaism and Platonism. And it was exactly Plato's philosophy in its development (Pythagoras, Socrates) which is responsible for introducing to the world Metaphysics of Intellect. For transcendental deity can mean only Metaphysics of Intellect, which I will try to advocate in this chapter.

It is strange notion of Matter which they call «Immanent God» or pantheism. For my part I can scarcely conceive what is «Matter» as notion of philosophies of materialism. I agree with Chesterton when he says in Orthodoxy that Nature is not our mother, it is our sister. For we have one father — Maker, Creator, God- Intellect. Notion «matter» does not imply divorce between intellectual framework of the universe and the physical substance of Universe. Therefore consciousness of mankind remains inseparable part of physical processes, and man as human being is still not born.

It was Metaphysics of Intellect of ancient Greece when consciousness of humanity for the first time in history had identified itself as separate from matter body — as governing form in foundation of Universe. With Plato's World of Ideas the dualism of Mind and Matter as form and content of Universe had been introduced to the civilization.

It was Plato too who formulated conception of two poles of Intellect: Active pole as Thought of man and Passive pole as ideas of physical things. We have only a little to correct his theory found wanting by Aristotle. Through criticism of Aristotle Plato's metaphysics gets explanation of bondage between Mind and Matter, rejected by Plato initially.

B. Russell, «History of Western philosophy»:

> «The view that forms are substances, which exist independently of the matter in which they are exemplified, seems to expose Aristotle to his own arguments against Platonic ideas. A form is intended by him to be something quite different from a universal, but it has many of the samecharacteristics. Form is, we are told, more real than matter; this is reminiscent of the sole realityof the ideas. The change that Aristotle makes in Plato's metaphysic is, it would seem, less than he represents it as being. This view is taken by Zeller, who, on the question of matter and form, says:
> The final explanation of Aristotle's want of clearness on this subject is, however, to be found in the fact that he had only half emancipated himself, as we shall see, from Plato's tendency to hypostatise ideas. The «Forms' had for him, as the «Ideas' had for Plato, a metaphysical existence of their own, as conditioning all individual things. And keenly as he followed the growth of
> ideas out of experience, it is none the less true that these ideas, especially at the point where they are farthest removed from experience and immediate perception, are metamorphosed in the end from a logical product of human thought into an immediate presentment of a supersensible world, and the object, in that sense, of an intellectual intuition».

To reconcile mind and matter we need to draw another line of demarcation between them. It is not «physical thing» and its «image, idea». For thing has no idea. It is energies of nature and

their respective set of laws, which allow scientific control of force of natural energies. Here we can conclude that Greek Metaphysics of Intellect from Plato to Aristotle has been accomplished as science.

And now we can observe two poles of Intellect in all clarity: Laws of Nature (not ideas of things) as Passive Intellect and Thought of Man as Active Intellect.

Plato's metaphysics asserting separate physical and separate intellectual worlds had symbol of two parallel lines. Descartes, Spinoza, Leibniz had putted much endeavor to unite this two parallel worlds introducing empirical knowledge based on facts of physical reality. Jesus with symbol of Christianity as Cross had brought symbol of connection of Mind and Matter in two perpendicular lines.

Indeed, in Scientific Revolution Energetics it is becoming apparent that metaphysics of Intellect by no way means two parallel worlds: it is empirical principle of induction which is at the outset of process of knowledge of laws of natural energies. Having refuted «Hume's problem» and thus approved existence of laws of nature Revolution Energetics discarded philosophy of empiricism but not the empirical method of knowledge.

Thus Christianity has introduced to the world symbol of scientific metaphysics of Intellect, based on induction as well as on deduction: two perpendicular lines of cross.

And yet significance of this symbol of Metaphysics of Intellect is far more grandiose. The fine news on our access to force of cosmic energies through scientific control is good and well for our physical prosperity. But this was not the point. The real news of Cross of Metaphysics of Intellect is belonging of mankind to the world of intellect, connected with physical world and yet completely separate. For it is only humanity in our universe who belongs simultaneously to both lines of the Cross: to vertical line of Mind and to perpendicular line of Matter. Men have Active Intellect, the Thought, the power of scientific control to govern Nature. This may imply only one thing: that Maker of intellectual

frame of Universe permitted human race to be part of his House of Intellect — the Kingdom of Heaven. Universe is determinate with laws of nature (Passive Intellect) being product of Active Intellect of Maker. Men are allowed to observe, discover and control laws of nature. They have Active Intellect, though limited, for we cannot create laws of nature. Men are invited in House of the God through possession of scientific control — the only real treasure of humanity. Energy of Spirit of men we therefore can define as Controlling Energy to contrast it to all the rest material energies of the universe — Determinate Energies. Controlling energy is also determinate with laws of nature of passive intellect but it is the only energy with active intellect.

Now we may try to draw all necessary conclusions from the fact that psychic energy of manind belongs to Space of Intellect of deity.

1. It is sanity of energy of spirit of psyche which is the aim of existence of mankind. Not biological existence and not egoistic material energy of psyche.

2. It was words of Kierkegaard in «either — Or» that the moment the choice is realy conscious it is only settled. Indeed, we know that we can choose between scientific energy of spirit and two material energies to dedicate our activity. To be great animal? To be great Tyrant of Ego? Or to be ordinary guest in House of the God. Kierkegaard says who realized this choice already made his choice.

3. To be on guard of sanity of energy of spirit thus would mean to purge psyche from material energy of physical control — from original sin. And to submit biological energy to the aims of energy of spirit, as platonics, stoics and saints have been doing since the antiquity

4. To be not only devotee of truth like Gandhi's satyagrahas but moral and conscientious. That is to say to follow laws of energy of spirit to preserve its health

5. Then humanity will have Civitas Dei of democracy and Rule of Law. Then it will fulfill its power of control of Nature in ample access to force of nature obtaining true wealth.

6. And only then, having gained all earthly happiness of peace, love of great and friendly men, interesting work and power over nature, people, like puritans — capitalists from Max Weber's research on protestants, mankind will start to feel embarrassed with earthly wealth, thinking more and more on his role of guests in Space of Intellect of Maker.

I am troubled to predict consequences of this pondering. The only thing I know that this will be beginning of most interesting part of human history.

7. It is obvious that men will remain guests in House of God while they keep going both poles of Intellect: knowledge of laws of nature and scientific Thought as one mechanism. Chesterton was writing of times when Thought and Laws of nature were divorced through false philosophies of agnostics. Indeed, this means insanity in collapse of energy of spirit. It will mean either degrading into imbecility of material energies with its strain and wars (turning in stones as Chesterton said); or going mad with logic being torn out from its roots in laws of nature (Chesterton gives excellent account of such cases).

8. We know already that Active intellect, Thought of humanity having produced special conscious activity of people secured them with stable equilibrium unavailable for any other energies of nature, including animals (biological energy). The rest of the physical world moves in cycles from dis-balance to balance and back to dis-balance. This is called cyclic homeostasis. W. Oswald in Lectures on Nature Philosophy says that this is the only mechanism for all natural energies. Even biological energy moves from hunger to repose and back to hunger. This cyclic activity is the only form of motion of physical world, including material energy of Field of Ego-system of psyche and its cyclic homeostasis. And only energy of spirit of Field of Intellect has linier movement because it moves from piece of knowledge to piece of knowledge in Space of Intellect — through intellectual formulas of laws of nature.

This is why it is only energy of spirit of mankind which has symbol of Cross — two perpendicular lines of intellect and matter.

Material energy of psyche is part of the matter, it has no power to control Nature or to observe laws of nature. It is as unconscious and as compulsive, as any other material determinate energy. It is immanent in the material world. It is only energy of Intellect which is transcendent to material world because it has capacity to contemplate it from the heights of Tower of Space of Intellect. It is the real, practical meaning of the transcendence of God-Intellect for men: to be able as part of Intellect to observe the material world through its design in laws of nature.

Chesterton, «Everlasting man»:

> «It will appear only a jest to say that all religious history has really been a pattern of noughts and crosses. But I do not by noughts mean nothings, but only things that are negative compared with the positive shape or pattern of the other. And though the symbol is of course only a coincidence, it is a coincidence that really does coincide. The mind of Asia can really be represented by a round 0, if not in the sense of a cypher at least of a circle. The great Asiatic symbol of a serpent with its tail in its mouth is really a very perfect image of a certain idea of unity and recurrence that does indeed belong to the Eastern philosophies and religions. It really is a curve that in one sense includes everything, and in another sense comes to nothing. In that sense it does confess, or rather boast, that all argument is an argument in a circle. And though the figure is but a symbol, we can see how sound is the symbolic sense that produces it, the parallel symbol of the Wheel of Buddha generally called the Swastika The cross is a thing at right angles pointing boldly in opposite directions; but the Swastika is the same thing in the very act of returning to the recurrent curve. That crooked cross is in fact a cross turning into a wheel. Before we dismiss even these symbols as if they were arbitrary symbols, we must remember how intense was the imaginative instinct that produced them or selected them both in the east and the west. The cross has become something more than a historical memory; it does convey, almost as by a mathematical diagram, the truth about the real point at issue; the idea of a conflict stretching outwards into eternity. It is true, and even tautological, to say that the cross is the crux of the whole matter».

Chesterton, «The Ball and the Cross»:

> «What could possibly express your philosophy and my philosophy better then the shape of that cross and the shape of this ball? The globe is inevitable. The cross is arbitrary. Above all the globe is at unity with itself, the cross is primarily and above all things at enmity with itself. The cross is the conflict of two hostile lines, of irreconcilable direction. The silent thing up there is essentially a collision, a crash, a struggle in stone»

Chesterton, «Orthodoxy»:

> «That transcendence and distinctness of the deity which some Christians now want to remove from Christianity, was really the only reason why any one wanted to be a Christian., It was the whole point of the Christian answer to the unhappy pessimist and the still more unhappy optimist. As I am here only concerned with their particular problem, I shall indicate only briefly this great metaphysical suggestion. All descriptions of the creating or sustaining principle in things must be metaphorical, because they must be verbal. Thus the pantheist is forced to speak of God in all things as if he were in a box. Thus the evolutionist has, in his very name, the idea of being unrolled like a carpet. All terms, religious and irreligious, are open to this charge. The only question is whether all terms are useless, or whether one can, with such a phrase, cover a distinct idea about the origin of things. I think one can, and so evidently does the evolutionist, or he would not talk about evolution. And the root phrase for all Christian theism was this, that God was a creator, as an artist is a creator.
> ...Here again, therefore, we find that in so far as we value democracy and the self-renewing energies of the west, we are much more likely to find them in the old theology than the new. If we want reform, we must adhere to orthodoxy: especially in this matter (so much disputed in the counsels of Mr. R. J. Campbell), the matter of insisting on the immanent or the transcendent deity. By Insisting specially on the immanence of God we get introspection, self-isolation, quietism, social indifference — Tibet. By insisting specially on the transcendence of God we get wonder, curiosity, moral and political adventure, righteous indignation — Christendom. Insisting that God is inside man, man is always Inside himself By insisting that God transcends man, man has transcended himself».

Chesterton, «Orthodoxy»:

> «It is the monstrous scale of his divergence that requires an explanation. That man and brute are like is, in a sense, a truism; but

> that being so like they should then be so insanely unlike, that is the shock and the enigma. That an ape has hands is far less interesting to the philosopher than the fact that having hands he does next to nothing with them; does not play knuckle-bones or the violin; does not carve marble or carve mutton. People talk of barbaric architecture and debased art. But elephants do not build colossal temples of ivory even in a roccoco style; camels do not paint even bad pictures, though equipped with the material of many camel's-hair brushes.
> No; the chasm between man and other creatures may have a natural explanation, but it is a chasm. We talk of wild animals; but man is the only wild animal. It is man that has broken out. All other animals are tame animals; following the rugged respectability of the tribe or type. All other animals are domestic animals; man alone is ever undomestic, either as a profligate or a monk. So that this first superficial reason for materialism is, if
> anything, a reason for its opposite; it is exactly where biology leaves off that all religion begins».

So, who was really manly man, Christ with his Cross or Animal-like animals with his material symbol of strength as Ball? Does biology of male or female really matter if the only true force of mankind is Energy of spirit equally of males and females? Darwinists and their idols as animal-like men sank into circles of matter and disappear within it. Christians and platonians soar above the earth on wings of consciousness and conscience.

Matthew 22:

> «29 Jesus answered and said unto them, Ye do err, not knowing the ***a*** scriptures, nor the ***b*** power of God.
> 30 For in the ***a*** resurrection they neither ***b*** marry, nor are given in marriage, but are as the ***c*** angels of God in heaven».

Chesterton, «Orthodoxy»:

> «Here is another case ofthe same kind. I felt that a strong case against Christianity lay in the charge that there is something timid, monkish, and unmanly about all that is called» Christian,» especially in its attitude towards resistance and fighting. The great sceptics of the nineteenth century were largely virile. Bradlaugh in an
> expansive way, Huxley in a reticent way, were decidedly men. ...Instead of looking at books and pictures about the New Testament I looked at

> the New Testament. There I found an account, not in the least of a person with his hair parted in the middle or his hands clasped in appeal, but of an extraordinary being with lips of thunder and acts of lurid decision, flinging down tables, casting out devils, passing with the wild secrecy of the wind from mountain isolation to a sort of dreadful demagogy; a being who often acted like an angry god — and always like a god. Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost
> furious use of the a fortiori. His» how much more» is piled one upon another like castle upon castle in the clouds. The diction used about Christ has been, and perhaps wisely, sweet and submissive. But the diction used by Christ is quite curiously gigantesque; it is full of camels leaping through needles and mountains hurled into the sea. Morally it is equally terrific; he called himself a sword of slaughter, and told men to buy swords if they sold their coats for them. That he used other even wilder words on the side of non-resistance greatly increases the mystery»

2. B. RUSSELL'S PSYCHOLOGY

We will see in following chapters that attitudes of Chesterton and Russell in general are very similar.

Here I would like to demonstrate position of both great thinkers towards insanity of their times. Both writers had expressed grave concerns complaining mental health of contemporaries. Russell, being skeptic and materialist, seems far more inconsistent in his worries then Chesterton, because his primary and definite aim is truth, rational thought, science and morals of his age. It is regular position of metaphysic, but this devotion to absolute truth has nothing to do with materialist. Philosophy of Darwinian is more likely to be philosophy of pragmatism and opportunism, exactly the attitude Russell hated the worst. This is why I always suspected him to be a reticent metaphysic.

Nevertheless, he professed himself to be a Darwinian on the one hand; and on the other hand he was avowedly devotee of truth and champion of good in deadly fight with evil. This is inconsistent and yet this is what he was.

B. Russell, «Education and social order»:

> «And thus our modern world, where the good are lazy and only the bad are energetic, goes reeling drunkenly towards destruction. At moments men see the abyss, but the intoxication of unreal sentiments soon closes their eyes. To all who are not intoxicated, the danger is clear. And nationalism is the chief force impelling our civilization to its doom.
> …What is less recognised is that we all suffer, to a greater or less degree, from nervous disorders having an emotional origin. A man is called sane when he is as sane as the average of his contemporaries; but in the average man many of the mechanisms which determine his opinions and actions are quite fantastic, so much so that in a world of real sanity they would be called insane.
> …Our world is a mad world. Ever since 1914 it has ceased to be constructive, because men will not follow their intelligence in creating international co-operation, but persist in retaining the division of mankind into hostile groups. This collective failure to use the intelligence that men possess for purposes of selfpreservation is due, in the main, to the insane and destructive impulses which lurk in the unconscious of those who have been unwisely handled in infancy, childhood, and adolescence. In spite of continually improving technique in production, we all grow poorer. In spite of being well aware of the horrors of the next war, we continue to cultivate in the young those sentiments which will make it inevitable. In spite of science, we react against the habit of considering problems rationally. In spite of increasing command over nature, most men feel more hopeless and impotent than they have felt since the Middle Ages. The source of all this does not lie in the external world, nor does it lie in the purely cognitive part of our nature, since we know more than men ever knew before. It lies in our passions; it lies in our emotional habits; it lies in the sentiments instilled in youth, and in the phobias created in infancy. The cure for our problem is to make men sane, and to make men sane they must be educated sanely. At present the various factors we have been considering all tend towards social disaster».

Thus both of them professed themselves devotees of truth and morals, and both of them felt it their responsibility to diagnose the mental disease of their age and to suggest every possible cure to prevent the catastrophe. Peculiarity about them is the fact that having made the same diagnosis on insanity of their age they

assumed exactly the opposite positions as towards causes and ways of therapy. For Russell kept blaming religion for disturbing rational thought and thus stunting growth of mind. And on the contrary Chesterton thought religion as the last citadel of sanity and urged to blame sterile rationalists, agnostics and skeptics promoting logic but neglecting solid knowledge.

And both admitted German philosophy to be insane: Kant, Hegel, Fichte, Nietzsche. Altogether with Japers, Camus, Bender, Kierkegaard.

There is great deal of truth in Russell's fright of religious education too. Chesterton was right in praise of enormous impact of Catholic Church on civilization; and yet he had underestimated the gross evils of Renaissance Church decadence, exposed later by Protestant Reformation. This was his blunder and his wrong towards Protestants. Because degrading of Church is twisting metaphysics of Intellect of Christianity into magic mentality of savages, into primitive idolatry of material energy, — and this is grave evil, Satan himself challenged by Luther.

This is why Russell is also in the right when warning on peril of religious education. Poetical dogmas are really dangerous in this respect for they are exposed to being twisted into magic of material energy of Field of Ego-system. And here heretic friends of Chesterton were in the right taking precautions.

B. Russell, «Education and social order»:

> «The cure for our problem is to make men sane, and to make men sane they must be educated sanely. At present the various factors we have been considering all tend towards social disaster. Religion encourages stupidity, and an insufficient sense of reality; sex education frequently produces nervous disorders, and where it fails to do so overtly, too often plants discords in the unconscious which make happiness in adult life impossible; nationalism as taught in schools implies that the most important duty of young men is homicide; class feeling promotes acquiescence in economic injustice; and competition promotes ruthlessness in the social struggle.
> …In practice, however, the methods employed in ethical propaganda are emotional rather than intellectual.

> When strong childish or adolescent emotions of this sort become associated with a political group, they may, and often do, generate a sentiment which is capable of overriding all intellectual convictions. This form of propaganda is best understood by the Catholic Church, which has had nearly two thousand years in which to perfect its technique. But the same sort of thing is done, though less perfectly, by national States, in such forms as marital music and military displays. In my childhood, British soldiers still wore the traditional red coats, and I remember vividly the delight of seeing regiments on the march. Such delights tend, unless counter-acted, to produce a belief in militarism.
>
> Emotional propaganda has several dangers. In the first place, it is just as easily used in a bad cause as in a good one, perhaps more easily. Indeed, since rational conduct generally involves some control of the emotions, a form of propaganda which consists in arousing rather simple and uncivilised emotions cannot but be an obstacle to sensible behaviour. When war is coming, men rejoice that they can let their barbaric emotions have free play; they experience a delight not wholly unlike that which a usually sedate person experiences when he falls in love. Both religion and patriotism appeal to very primitive emotions, which are dangerous to civilisation. If men are to live closely packed together, they must have a careful social organisation, and restrain their instinctive hostility to one another. The maintenance of so large a population as civilised countries at present contain is impossible if free rein is given to uncivilised passions, and therefore civilised men have a certain discomfort, an itch to return to more primitive ways of feeling, to which the emotional propagandist appeals. War and religion are the politically most important forms of this kind of nostalgia.
>
> Another danger of emotional propaganda is that it tends to close the mind to argument. The conscious mind may be rational, but just below the level of consciousness unalterable convictions remain from early years. Many men, in quiet times, are internationalists and free-thinkers, but when there is danger of war or death they become patriotic or religious».

3. CHESTERTON AND HIS PSYCHOLOGY

Chesterton in his theory of psychology goes beyond mere banality of caution against dogmas of religion. Chesterton makes Discovery when he asserts that Reason or Logic is not primary function of consciousness because it is rooted in some psychic energy of spirit. Person is not Animal plus Reason like Darwinians think. They envisage human as animal trained to use his reason in daily adaptation to environment. The distinction between animal and human is thus in degree, not in kind according to Darwinians. Both are beasts seeking pleasure in gratification of biological needs and employs reason to help them in process: men employ more reason, animal less — this is the only difference between them.

Chesterton asserts in «Orthodoxy» that biology and reason as tool of surviving of the fittest has nothing to do with sanity and insanity. For man is not animal with reason. Man is psychic energy of spirit employing reason in service to needs of this energy of spirit. It is obvious, that the moment energy of spirit collapses the reason is left at a loose end. It is still logically impeccable and yet it is obviously insane logic. Thus, Chesterton urges that sanity is healthy energy of spirit. It may have powerful reason or some limited education — this is of secondary importance. It should me healthy morally, ethically to preserve health of energy of spirit. And then, he is free to employ Reason for scientific research or any work of art he pleases. This is sanity. Insanity, Chesterton contended, is not lost of reason. It is lost of energy of spirit which he defines as common sense and healthy emotions of any sane person. If reason survives breakdown of energy of spirit its logic becomes parody on Thought of healthy person. For it is logic of delirium which is divorced with sense of reality.

Chesterton, «Orthodoxy»:

> «And if great reasoners are often maniacal, it is equally true that maniacs are commonly great reasoners. The last thing that can be said of a lunatic is that his actions are causeless. If any human acts may

> loosely be called causeless, they are the minor acts of a healthy man; whistling as he walks; slashing the grass with a stick; kicking his heels or rubbing his hands. It is the happy man who does the useless things; the sick
> man is not strong enough to be idle. It is exactly such careless and causeless actions that the madman could never understand; for the madman (like the determinist) generally sees too much cause in everything. The madman would read a conspiratorial significance into those empty activities. He would think that the lopping of the grass was an attack on private property. He would think that the kicking of the heels was a signal to an accomplice.
> If the madman could for an instant become careless, he would become sane. Every one who has had the misfortune to talk with people in the heart or on the edge of mental disorder, knows that their most sinister quality is a horrible clarity of detail; a connecting of one thing with another in a map more elaborate than a maze. If you argue with a madman, it is extremely probable that you will get the worst of it; for in many ways
> his mind moves all the quicker for not being delayed by the things that go with good judgment. He is not hampered by a sense of humour or by charity, or by the dumb certainties of experience. He is the more
> logical for losing certain sane affections. Indeed, the common phrase for insanity is in this respect a misleading one. The madman is not the man who has lost his reason. The madman is the man who has lost everything
> except his reason.
> ….Now, speaking quite externally and empirically, we may say that the strongest and most unmistakable mark
> of madness is this combination between a logical completeness and a spiritual contraction. The lunatic's theory explains a large number of things, but it does not explain them in a large way. I mean that if you or I were dealing with a mind that was growing morbid, we should be chiefly concerned not so much to give it arguments as to give it air, to convince it that there was something cleaner and cooler outside the suiFocation of a single argument».

Chesterton hold that false philosophies is the same case with destructed common sense of healthy spirit and overindulgence in formal logic separated from facts of reality. The danger of this philosophies is far more great thus due to their capacity contaminate crowds.

Chesterton, «Orthodoxy»:

> «And I have described at length my vision of the maniac for this reason: that just as I am affected by the maniac, so I am affected by most modern thinkers. That unmistakable mood or note that I hear from Hanwell, I hear also from half the chairs of science and seats of learning to-day; and most of the mad doctors are mad doctors in
> more senses than one. They all have exactly that combination we have noted: the combination of an expansive and exhaustive reason with a contracted common sense. They are universal only in the sense that they take one thin explanation and carry it very far. But a pattern can stretch for ever and still be a small pattern. They see a chess-board white on black, and if the universe is paved with it, it is still white on black. Like the lunatic, they cannot alter their standpoint; they cannot make a mentaleffort and suddenly see it black on white.
> Take first the more obvious case of materialism.As an explanation of the world, materialism has a sdrt of insane simplicity. Ithas just the quality of the madman's argument; we have at once the sense of it covering everything
> and the sense of it leaving everything out. Contemplate some able and sincere materialist, as, for instance, Mr. McCabe, and you will have exactly this unique sensation. He understands everything, and everything does not
> seem worth understanding. His cosmos may be complete in every rivet and cog-wheel, but still his cosmos is smaller than our world. Somehow his scheme, like the lucid scheme of the madman, seems unconscious of the alien energies and the large indifference of the earth; it is not thinking of the real things of the earth, of fighting peoples or proud mothers, or first love or fear upon the sea. The earth is so very large, and the cosmos is so very small. The cosmos is about the smallest hole that a man can hide his head in.
> But the case is even stronger, and the parallel with madness is yet more strange. For it was our case against the
> exhaustive and logical theory of the lunatic that, right or wrong, it gradually destroyed his humanity. Now it is the charge against the main deductions of the materialist that, right or wrong, they gradually destroy his humanity; I do not mean only kindness, I mean hope, courage, poetry, initiative, all that is human. For instance, when materialism leads men to complete fatalism (as it generally does), it is quite idle to pretend that it is in any sense a liberating force. It is absurd to say that you are especially advancing freedom when you only use free thought to destroy free will. The determinists come

> to bind, not to loose. They may well call their law the «chain» of causation. It is the worst chain that ever fettered a human being. You may use the language of liberty, if you like, about materialistic teaching, but it is obvious that this is just as inapplicable to it as a whole as the same
> language when applied to a man locked up in a mad-house.
> Of course it is not only of the materialist that all this is true. The same would apply to the other extreme of speculative logic. There is a sceptic far more terrible than he who believes that everything began in matter. It
> is possible to meet the sceptic who believes that everything began in himself He doubts not the existence of angels or devils, but the existence of men and cows».

Inferences to be drawn from the argument bring us back to the symbols of Cross and Ball dear to Chesterton. It is only reason of healthy spirit which remains with symbol of Cross of metaphysics of Intellect; on the contrary, reason of destroyed energy of spirit is transmuted into senseless cyclic movement of material energy — it is turned into stone. And as part of physical world it now carries the symbol of a ball.

Mystery of Christian dogmas riddled with contradictions and miracles is still secure precaution against peril to dissipate health of spirit in false philosophies. This is recipe of Chesterton against insanity: if you don't know entire truth be content with limited truth of Orthodoxy, it is good protection from loose logic.

For madness is not merely lost of logic — it is not lost of logic at all like rationalist think. Madness is hell of lost of self of living person, and it is punishment for treason of laws of morality of energy of spirit.

Chesterton, «Orthodoxy»:

> «All that concerns us here, however, is to note that this panegoistic extreme of thought exhibits the same paradox as the other extreme of materialism. It is equally complete in theory and equally crippling in practice. They have both locked themselves up in two boxes, painted inside with the sun and stars; they are both unable to get out, the one into the health and happiness of heaven, the other even into the health and happiness ofbthe earth. It is amusing to notice that many

of the moderns, whether sceptics or mystics, have taken as their sign a certain eastern symbol, which is the very symbol of this ultimate nullity. When they wish to represent eternity, they represent it by a serpent with his tail in his mouth. There is a startling sarcasm in the image of thatbvery unsatisfactory meal. The eternity of the material fatalists, the eternity of the eastern pessimists, the eternity of the super- Qilious theosophists and higher scientists ofto-day is, indeed, very well presented by abserpent eating his tail, a degraded animal who destroys even himself.

...As we have taken the circle as the symbol of reason and madness, we may very well take the cross as the symbol at once of mystery and of health. Buddhism Is centripetal, but Christianity Is centrifugal: it breaks out. For the circle is perfect and Infinite In Its nature; but it is fixed for ever In its size; it can never be larger or smaller. But the cross, though It has at its heart a collision and a contradiction, can extend Its four arms for ever without altering its shape. Because it has a paradox In Its centre It can grow without changing. The circle returns upon itself and is bound. The cross opens its arms to the four winds; It Is a signpost for free travelers».

Chesterton, «Orthodoxy»:

«But I think this book may well start where our argument started — in the neighbourhood of the mad-house. Modern masters of science are much impressed with the need of beginning all inquiry with a fact. The ancient masters of religion were quite equally impressed with that necessity. They began with the fact of sin — a fact as practical as potatoes. Whether or nca man could be washed in miraculous waters, there was no doubt at any rate that he wanted washing. But certain religious leaders in London, not mere materialists, have begun

in our day not to deny the highly disputable water, but to deny the indisputable dirt. Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved.

...In this remarkable situation it is plainly not now possible (with any hope of a universal appeal) to start, as our fathers did, with the fact of sin. This very fact which was to them (and is to me) as plain as a pikestaff, is the

very fact that has been specially diluted or denied. But though moderns deny the existence of sin, I do not think that they have yet denied the existence of a lunatic asylum. We all agree still that there is a collapse of the

intellect as unmistakable as a falling house. Men deny hell, but not, as yet, Hanwell. For the purpose of our primary argument the one may

> very well stand where the other stood. I mean that as all thoughts and theories were once judged by whether they tended to make a man lose his soul, so for our present purpose all modern thoughts and theories may be judged by whether they tend to make a man lose his wits».

4. RECONCILIATION OF ATTITUDES OF FRIENDS IN DISCOVERY OF PSYCHIC ENERGY

Dogmas of Christianity are sane, and wise, and bliss. And yet they remains dogmas of portical language gravely abused many times during history of our civilization. Therefore, they are sacred monument of revelation and bliss but we still are responsible for travelling far longer in search for precise knowledge of laws of psychic energy: to prevent precarious ground of poetical revelation from being twisted in opposite direction towards magic mentality of idolatry. And Chesterton had to concede this fact too.

Chesterton, «Orthodoxy»:

> «There is only one thing that can never go past a certain point in its alliance with oppression — and that is orthodoxy. I may, it is true, twist orthodoxy so as partly to justify a tyrant. But I can easily make up a German
> philosophy to justify him entirely
> …These can be called the essentials of the old orthodoxy, of which the chief merit is that it is the natural fountain of revolution and reform; and of which the chief defect is that it is obviously only an abstract assertion. Its main
> advantage is that it is the most adventurous and manly of all theologies. Its chief disadvantage is simply that it is a theology».

Great advantage of Orthodoxy remains its foundation in Metaphysics of Intellect which allows to conceive the only true proportions of two energies of psyche: energy of spirit as giant of Space of Intellect versus material energy as ordinary cyclic, senseless and dead energy. In this respect Chesterton is in the right describing Orthodoxy as picture of great artist. And still it is merely picture, not knowledge of laws of nature.

On the other hand, Darwinians in their pursuit for knowledge of laws of nature have prevented any success in their search through taking a wrong direction from the very outset. Dismissing metaphysics of intellect and assigning man to be animal with reason as tool of adaptation to physical world they have secured the defeat of any sound results and profaned the research. This search for laws of nature is initially search in void. And Chesterton have seen this and emphasized the helplessness of false Darwinian paradigm for social science.

Fortunately Discovery of Psychic energy suggests reconciliation of search for laws of nature of both opponents in honest controversy. It is metaphysics of Intellect and therefore it preserves all advantages of Christian Orthodoxy. And it is not dogmas but laws of nature available for empirical test through control of energy of psyche in practice. It is pure science, and therefore it can approved or refuted through facts of reality.

Below, I have chosen for you extracts from Chesterton and Russell to demonstrate that both writers have been fierce seekers of natural laws of nature. And especially of ways to exempt the energy of intellect and spirit from the mortifying effect of the «steel walls of Ego». That is to say of Field of Ego-system of material energy. In his "ssermon against Pride" Chesterton has stated the problem with picturesque details.

Alas, it can be realized only within terminology of Scientific Revolution Energetics. I had to modify a bit terminology of Chesterton in setting forth for you his train of thought to make it lucid. For lucidity will come with terminology of Energetics.For lucidity will come with terminology of Energetics.

Chesterton, «Orthodoxy»:

> «The publisher said of somebody, „That man will get on; he believes in himself.“ And I remember that as I lifted my head to listen, my eye caught an omnibus on which was written» Hanwell.“ I said to him, „Shall I tell you where the men are who believe most in themselves? For I can tell you. I know of men who believe in themselves more colossally than Napoleon or Caesar. I know where flames the fixed star of certainty and success. I can guide

you to the thrones of the Super-men. The men who really believe in themselves are all in
lunatic asylums." He said mildly that there were a good many men after all who believed in themselves and who were not in lunatic asylums. „Yes, there are," I retorted, „and you of all men ought to know them. That drunken poet from whom you would not take a dreary tragedy, he believed in himself. That elderly minister with an epic from whom you were hiding in a back room, he believed in himself. If you consulted your business experience
instead of your ugly individualistic philosophy, you would know that believing in himself is one of the commonest signs of a rotter. Actors who can't act believe in themselves; and debtors who won't pay. It would be much truer to say that a man will certainly fail, because he believes in himself. Complete selfconfidence
is not merely a sin; complete selfconfidence is a weakness. Believing utterly in one's self is ^hysterical and superstitious belief like believing in Joanna Southcote: the man who has it has «Hanwell' written on his face
as plain as it is written on that omnibus." And to all this my friend the publisher made this very deep and effective reply, „Well, if a man is not to believe in himself, in what is he to believe? «After a long pause I replied, „I will go home and write a book in answer to that question." This is the book that I have written in answer to it»

B.Russell, «Conquest of happiness»:

«We have reached a stage in evolution which is not the final stage. We must pass through it quickly, for if we do not, most of us will perish
by the way, and the others will be lost in a forest of doubt and fear.
To find the right road out of this despair civilised man must enlarge his heart as he has enlarged his mind. He must learn to transcend self, and in so doing to acquire the freedom of the Universe. ...the prodigious
success of these modern dinosaurs, who, like their prehistoric
prototypes, prefer power to intelligence, is causing them to be
universally imitated: they have become the pattern of the white man
everywhere, and this is likely to be increasingly the case for the next
hundred years. Those, however, who are not in the fashion may take
comfort from the thought that the dinosaurs did not ultimately
triumph; they killed each other out, and intelligent bystanders
inherited their kingdom».
....Again, love is able to break down the hard shell of the ego, since it is a form of biological cooperation in which the emotions of each are necessary to the fulfilment of the other's instinctive purposes. There

have been in the world at various times various solitary philosophies, some very noble, some less so. The Stoics and the early Christians believed that a man could realise the highest good of which human life is capable by means of his own will alone, or at any rate without human aid; others again have regarded power as the end of life, and yet others mere personal pleasure. All these are solitary philosophies in the sense that the good is supposed to be something realisabie in each separate person, not only in a larger or smaller society of persons. All such views, to my mind, are false, and not only in ethical theory, but as expressions of the better part of our instincts. Man depends upon cooperation, and has been provided by nature, somewhat inadequately, it is true, with the instinctive apparatus out of which the friendliness required for cooperation can spring.

...But over and above these self-centred considerations is the fact that one's ego is no very large part of the world. The man who can centre his thoughts and hopes upon something transcending self can find a certain peace in the ordinary troubles of life which is impossible to the pure egoist.

....the man whose ego is so enclosed within steel walls that this enlargement of it is impossible misses the best that life has to offer, however suceessful he may be in his career. Ambition which excludes affetion from its purview is generally the result of some kind of anger or hatred against the human race, produced by unhappiness in youth, by injustices in later life, or by any of the causes which lead to persecution mania. A too powerful ego is a prison from which a man must escape if he is to enjoy the world to the full. A capacity for genuine affection is one of the marks of the man who has escaped from this prison of self

....A littie time spent in learning to appreciate facts is not time wasted, and the work that will be done afterwards is far less likely to be hamiful than the work done by those who need a continual infiation of their ego as a stimulant to their energy. A certain kind of resignation is involved in willingness to face the truth about ourselves; this kind, though it may involve pain in the first moments, affords ultimately a protection — indeed the only possible protection — against the disappointments and disillusionments to which the self-deceiver is liable.

..... It should be our endeavour therefore, both in education and in attempts to adjust ourselves to the world, to aim at avoiding self-centred passions and at acquiring those affections and those interests which will prevent our thoughts from dwelling perpetually upon ourselves. It is not the nature of most men to be happy in a prison, and

> the passions which shut us up in ourselves constitute one of the worst kinds of prisons. Among such passions some of the commonest are fear, envy, the sense of sin, self-pity and self-admiration. In all these our desires are centred upon ourselves: there is no genuine interes in the outer world, but only a concern lest it should in some way injure us or fail to feed our ego».
>
> ….A man who has once perceived, however temporarily and however briefly, what makes greatness of soul, can no longer be happy if he allows himself to be petty, self-seeking, troubled by trivial misfortunes, dreading what fate may have in store for him. The man capable of greatness of soul will open wide the windows of his mind, letting the winds blow freely upon it from every portion of the universe. He will see himself and life and the world as truly as our human limitations will permit; realising the brevity and minuteness of human life, he will realise also that in individual minds is concentrated whatever of value the known universe contains»

CHAPTER 4. CHESTERTON VERSUS RUSSELL ON EDUCATION. KATHERINE TAIT: «MY FATHER BERTRAND RUSSELL»

1. Treason of Intellectuals: No Reform and Revolution with agnostics of Darwinian paradigm.

2. BR as Jesus of 20-th century. Kingdom of God and Apocalypse of Evil.

3. Kingdom of God on foundation of Darwinian paradigm.

4. Breakdown of both children. No progress in Rational theory of Christianity.

1. TREASON OF INTELLECTUALS: NO REFORM AND REVOLUTION WITH AGNOSTICS OF DARWINIAN PARADIGM

Debates between Russell and Chesterton on education are still available in Internet for everyone. Though the topic of discussion was of lesser importance, their real controversy on education can still be found in books of philosophers. Metaphysic Chesterton asserting like Benda «Treason of Intellectuals» in skeptic's abandon of solid knowledge versus skeptic Russell, asserting that agnosticism and denying laws of nature in ethics.

Chesterton famous proposition was on collapse of reform of revolution ongoing since Great French Revolution due to destruction of thought and science by agnostics, and therefore destruction of vision of ideals, of any firm comprehension of aims to fight for. This was accusation he had boldly thrown in the face of Darwinians in the age of worldly triumph of Darwinian paradigm. They scarcely responded then calling him flippant and

unserious. Yet, when Russell and Chesterton had been gone, daughter of Bertrand Russell in her memoirs confirmed the righteousness of every single word of Chesterton's argument.

Katherine Tait, «My Father Bertrand Russell»:

> «My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself.
> …In the last volume of his Autobiography my father wrote:
> «We feel that the man who brings widespread happiness at the expense of misery to himself is a better man than the man who brings unhappiness to others andhappiness to himself. I do not know any rational ground for this view, or perhaps, for the somewhat more rational view that whatever the majority desires is preferable to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.

Chesterton, «What is wrong with the world?»

> «It must be remembered that the modern world has done deep treason to the eternal intellect by believing in the swing of the pendulum. A man must be dead before he swings. It has substituted an idea of fatalistic alternation for the mediaeval freedom of the soul seeking truth. All modern thinkers are reactionaries; for their thought is always a reaction from what went before. When you meet a modern man he is always coming from a place, not going to it. Thus, mankind has in nearly all places and periods seen that there is a soul and a body as plainly as that there is a sun and moon
> …We may repeat here that these pages propose mainly to show one thing: that progress ought to be based on principle, while our modern progress is mostly based on precedent. We go, not by what may be affirmed in theory, but by what has been already admitted in practice. That is why the Jacobites are the last Tories in history with whom

a high-spirited person can have much sympathy. They wanted a specific thing; they were ready to go forward for it, and so they were also ready to go back for it. No gleam of reason, no momentary return to first principles, no abstract asking of any obvious question, can interrupt this mad and monotonous gallop of mere progress by precedent. It is a good way to prevent real revolution. By this logic of events, the Radical gets as much into a rut as the Conservative.

…in the quarrel over the French Revolution, Burke did stand for the atheistic attitude and mode of argument, as Robespierre stood for the theistic. The Revolution appealed to the idea of an abstract and eternal justice, beyond all local custom or convenience. If there are commands of God, then there must be rights of man. Here Burke made his brilliant diversion; he did not attack the Robespierre doctrine with the old mediaeval doctrine of jus divinum (which, like the Robespierre doctrine, was theistic), he attacked it with the modern argument of scientific relativity; in short, the argument of evolution. He suggested that humanity was everywhere molded by or fitted to its environment and institutions; in fact, that each people practically got, not only the tyrant it deserved, but the tyrant it ought to have. «I know nothing of the rights of men,» he said, «but I know something of the rights of Englishmen.» There you have the essential atheist. His argument is that we have got some protection by natural accident and growth; and why should we profess to think beyond it, for all the world as if we were the images of God! We are born under a House of Lords, as birds under a house of leaves; we live under a monarchy as niggers live under a tropic sun; it is not their fault if they are slaves, and it is not ours if we are snobs. Thus, long before Darwin struck his great blow at democracy, the essential of the Darwinian argument had been already urged against the French Revolution. Man, said Burke in effect, must adapt himself to everything, like an animal; he must not try to alter everything, like an angel. The last weak cry of the pious, pretty, half-artificial optimism and deism of the eighteenth century came in the voice of Sterne, saying, «God tempers the wind to the shorn lamb.» And Burke, the iron evolutionist, essentially answered, «No; God tempers the shorn lamb to the wind.» It is the lamb that has to adapt himself. That is, he either dies or becomes a particular kind of lamb who likes standing in a draught.

The subconscious popular instinct against Darwinism was not a mere offense at the grotesque notion of visiting one's grandfather in a cage in the Regent's Park. Men go in for drink, practical jokes and many other grotesque things; they do not much mind making beasts of themselves, and would not much mind having beasts made of their

> forefathers. The real instinct was much deeper and much more valuable. It was this: that when once one begins to think of man as a shifting and alterable thing, it is always easy for the strong and crafty to twist him into new shapes for all kinds of unnatural purposes. The popular instinct sees in such developments the possibility of backs bowed and hunch-backed for their burden, or limbs twisted for their task. It has a very well-grounded guess that whatever is done swiftly and systematically will mostly be done by a successful class and almost solely in their interests. It has therefore a vision of inhuman hybrids and half-human experiments much in the style of Mr. Wells's «Island of Dr. Moreau.» The rich man may come to breeding a tribe of dwarfs to be his jockeys, and a tribe of giants to be his hall-porters. Grooms might be born bow-legged and tailors born cross-legged; perfumers might have long, large noses and a crouching attitude, like hounds of scent; and professional wine-tasters might have the horrible expression of one tasting wine stamped upon their faces as infants. Whatever wild image one employs it cannot keep pace with the panic of the human fancy, when once it supposes that the fixed type called man could be changed.
>
> ….The true task of culture to-day is not a task of expansion, but very decidedly of selection — and rejection. The educationist must find a creed and teach it. Even if it be not a theological creed, it must still be as fastidious and as firm as theology. In short, it must be orthodox. They say that nowadays the creeds are crumbling; I doubt it, but at least the sects are increasing; and education must now be sectarian education, merely for practical purposes. Out of all this throng of theories it must somehow select a theory; out of all these thundering voices it must manage to hear a voice; out of all this awful and aching battle of blinding lights, without one shadow to give shape to them, it must manage somehow to trace and to track a star»

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create.
>
> This is not a world, but rather the materials for a world. God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be

> clear about what we want to paint. This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. We now add that we must be fond of another world (real or imaginary) in order to have something to change it to.
> We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

2. BR AS JESUS OF 20-TH CENTURY. KINGDOM OF GOD AND APOCALYPSE OF EVIL

Jesus did not let us down, he keeps sending Comforters to the Earth one after another. Though many of them are still profoundly unhappy on the territory of Satan, the progress is evident for each of them has made a lot to advance Spiritual Sword of Jesus on foundation of Science. This movement amounts ultimately to the discovery of Psychic energy where the victory of Spiritual Sword is completed for we have Scientific control of psychic energy and therefore — the end of Evil as magic mentality.

I have cited much in previous volumes works of such «Comforters of Jesus»: Marcus Aurelius, Benedict Spinoza, Ernest

Renan, Karl Jaspers, Leo Tolstoy, Anton Chekhov, Alexandr Herzen, Albert Einstein, Albert Schweitzer, Arnold Toynbee, Mahatma Gandhi, Marc Twain and, of course, Bertrand Russell (as well as many others mentioned in my works)!

Bertrand Russell indubiously one of the most conspicuous pattern of such «Jesus' Comforters».

Consider his social theory: it gracefully presented the creed of Jesus: Kingdom of ideal Good to come and Apocalypse of the Evil. Though all his mature life he claimed to be Empiricist and Darwinian, his theory of Ideal Kingdom of Good does not fit in the Darwinian paradigm. However, it fits all right in the Jesus conception of Kingdom of God. Moreover, apart from his theoretical quest, his personal experience his social activity and private life was an idyll paragon of true Saint: a divine Spirit fighting a battle for the righteousness and bliss of mankind always willing to sacrifice his own life.

Katherine Tait, «My Father Bertrand Russell»:

> «My father had written in Why Men Fight that „those who are to begin the regeneration of the world must face loneliness, opposition, poverty, obloquy. They must be able to live by truth and love, with a rational unconquerable hope. They must be honest and wise, fearless and guided by a consistent purpose". To his admirers he seemed to be such a man himself. He had given away his inheritance because he thought it wrong to have such a unfair advantage. He had lost a respect of conventional friends by refusing to perpetuate the hypocrisy of a dead marriage. He had forfeited the comfortable post at Trinity by his opposition to the war. He had struggled ceaselessly for wars victims for four long years., even going to prison himself. He was a man who had „every advantage of wealth and breeding", plus intellectual brilliance and considerable fame — and he put all this at the service of mankind, as he understood its interests. He was a true hero in his public life, and neither praise nor blame could deflect him from what he considered the truth».

Katherine Tait, «My Father Bertrand Russell»:

> «My brother John was born in Novermber 1921.

> «If existing knowledge were used and tested methods applied, we could, in a generation, produce a population almost wholly free from disease, malevolence and stupidity, my father wrote in his enthusiasm. «One generation of fearless women could transform the world by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate, and free. Their arder would sweep away the cruelty and pain which we endure because we are lazy, cowardly, hardhearted, and stupid» Their hopes for their children were almost boundless.
> «A generation educated in fearless freedom will have wider and bolder hopes than are possible to us, who still have to struggle with the superstitious fears that lie in wait for us below the level of consciousness. Not we, but the free men and women we shall create, must see the new world, first in their hopes, and then at last at the full splendor of reality» So wrote my father».

Katherine Tait, «My Father Bertrand Russell»:

> «All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship. And although he never found them anywhere he never stopped looking. … and he says himself: «I have known no woman to whom the claims of intellect were as absolute as are to me, and wherever intellect intervened I have found that the sympathy I sought in love was apt to fail. He never gave his whole heart to anyone, though he tried: «My always profound feeling have remained always solitary and have found in human things no companionship. I am conscious that human affection is to me an attempt to escape from the vain search for God»

Katherine Tait, «My Father Bertrand Russell»:

> «All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth. All his life he felt necessity to devote his best efforts to achieving future goals, at no matter what cost for himself, for the coming happiness of mankind meant more to him than his present pleasure. More than that, it was the purpose of his present actions. He taught us to feel the same way. Our personal desires were to be considered less important the good of the human race, our talent and energies devoted to improving the lot of humankind. In his many anti-Christian writings, my father attacked over and over again the cowardice of religious people who

> could not face life without comfort of their irrational beliefs. Christians were mocked for imagining the man is important in the vast scheme of the universe, even the high point of all creation — and yet my father thought man and his preservation the most important thing in the world, and he lived in hopes for the better life to come. He was a profoundly religious man? The sort of passionate moralist who would have been a saint in a more believing age. I believe myself that his whole life was a search for a God, or, for those who prefer less personal terms, for absolute certainty. Indeed, he had first taken up philosophy in the hope of finding proof of the existence of God, whose childish reality had vanished before the probing questions of his adolescent mind. He needed certainty, he loved clarity with a passion, and he could not bear any kind of muddled thinking.
>
> As a small child I might say: «I don't want to! Why should I?» My father would reply: «Because more people will be happy if you do than if you don't»
>
> We felt the heavy pressure of his rectitude and obeyed but the reason wasn't clear neither to us nor to him. Somewhere at the back of my father's mind, at the bottom of his heart, In the depth of his soul, there was an empty space that has once been filled by God, and he never found anything else to put in it. He wrote of it in letters during the First World War, and once he said that human affection was to him «at bottom an escape from the vain search for God. Nevertheless, I picked the yearning from him, together with his ghostlike feeling of not belonging, of having no home in this world»

3. KINGDOM OF GOD ON FOUNDATION OF DARWINIAN PARADIGM

Darwinian paradigm does not suit for such things like «idealist and absolutist» or «search for righteousness and bliss of mankind».

«All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship»

«But he was always an absolutist; things that involved his emotions were either good or bad»

«All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth»

Ethics as absolute and clear-cut distinction between Evil and Good cannot exist on the grounds of Empiricism, agnosticism and Darwinism (Darwin himself convincingly set this idea forth in Descent of Man). For existence of Good and Evil imply existence of Truth, and existence of Truth implies Priority of Intellect as maker of the intellectual frame of the Universe. In other words, ethics can exist only on foundation of Rational Metaphysics and never of foundation of Russell's skeptical Empiricism.

Indeed, he admits this in his Autobiography referring to most famous empiricist — David Hume:

B. Russell: «Autobiography»:

> «I adopted as my guiding thought the principle that ethics is derived from
> passions and that there is no valid method of travelling from passion to what
> ought to be done. I adopted David Hume's maxim that «Reason is, and ought
> only to be, the slave of the passions'. I am not satisfied with this, but it is the
> best that I can do. Critics are fond of charging me with being wholly rational
> and this, at least, proves that I am not entirely so. The practical distinction
> among passions comes as regards their success: some passions lead to success
> in what is desired; others, to failure. If you pursue the former, you will be
> happy; if the latter, unhappy. Such, at least, will be the broad general rule.
> This may seem a poor and tawdry result of researches into such sublime
> concepts as «duty', «self-denial', «ought', and so forth, but I am persuaded that
> it is the total of the valid outcome, except in one particular: we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness

> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no
> way of reaching a rational conclusion».

And again in «History of Western Philosophy»:

> «There remains, however, a vast field, traditionally included in philosophy, where scientific methods are inadequate. This field includes ultimate questions of value; science alone, for example, cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known, can be known by means of science; but things which are legitimately matters of feeling lie outside its province'.

Indeed, his «yearning» and «longing» for firm foundation for Ethics is obvious from this extracts as well as his bitter desperation to ever find such steady basis for morality.

Darwinian paradigm has another foundation — the foundation of the morbid energy of magic mentality. It is not accident that such absurdities detained as a «false science» for such a long period of time causing so much evil to humankind. It has its basis in man's psyche and it as this basis that preserved it from being refuted and cast out. For Darwinian paradigm justifies magic mentality of energy of Sadomasochism in all directions and ultimately erects a «Church of Satan by the Darwinian theory of Descent of man» (La Vey and his million followers).

No wonder that all honest and earnest endeavors to construct the «Kingdom of God» as a theory of victorious Virtue on the foundation of Darwinian paradigm were doomed to failure at the very outset.

In this Russell much resembles with Nietzsche, his philosophical opponent. When a «new science» came men of science were resolved to make the Kingdom of heaven come true on the grounds of new «knowledge». It was an idea of Nietzsche to bring about happiness of Superman as a «Kingdom of Man» through «earthly means» which he conceived as Iron Sword instead of Spiritual Sword of Jesus. He failed.

Russell's idea did not much differ from that of Nietzsche: he also set out upon search of earthly Kingdom of Man though he condemned the Iron Sword of Nietzsche. Yet his skeptical Empiricism ruined Rational Metaphisics and thus the power of Spiritual Sword of Jesus. He was doomed to failure in his efforts to build Kingdom of Spirit (true, healthy, thinking people) as well as Nietzsche.

And here is his daughters report on the «emotional disaster» as a pupil of his experimental school at Beacon Hill launched to make his dreams come true. He persists when giving account of her mental breakdown that her father managed all right to transfer his Ideal of Righteous person to them both — his daughter and son — but failed to supply them with weapons to fight that ideal. The Spiritual Sword of Scientific control went blunted on grounds of destructed Rationalism (Albert Schweitzer enlarged on the theme in Decay and Restoration of Civilization).

— And yet they passed on to us the same impossible demands from which they had suffered — no, not exactly the same for they allowed us masturbate and talk about sex — but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done.

— But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right.

— I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical

perspective, expansiveness, generosity, enlightened self-interest,. I had heard it all my life. And it filled me with despair».

— I found no message in his books but failure and despair (for me): men can be… men should be… men rightly brought up should be… But what about «is»?

— Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

Katherine Tait, «My Father Bertrand Russell»:

> «My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself.
> …In the last volume of his Autobiography my father wrote:
> «we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness
> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no

> way of reaching a rational conclusion».

Reading that, I felt justified at last in my inarticulate dissatisfaction with his plausible argument, which had never quite convinced me; they have not convinced him either»

Katherine Tait, «My Father Bertrand Russell»:

> «John and I were fortunate that our parents were the experts to whom others came; less fortunate in the type of modern knowledge they acquired, that early behaviorism whose clockwork efficiency embittered the infancy of so many of my generation. My father came to think later that the methods he had proposed for infants were „unduly harsh", but he changed his mind too late to do us any good. At that time, under the spell of scientific optimism, he accepted, applied and expounded an unpleasantly crude kind of conditioning process. I do not like to think of myself being treated with such austere benevolence, as raw material to be shaped rather that a person to be enjoyed. My father's respect for science, coupled with his rejection of all old-fashioned orthodoxy, led him into absurdities that a greater confidence in his own good sense might have avoided».

Katherine Tait, «My Father Bertrand Russell»:

> «My father in his biography suggests that the school gave nothing worth having in return for the grief it caused. But he was always an absolutist; things that involved his emotions were either good or bad, and the school that ate up his money and destroyed his family happiness could not be good. For me personally, Beacon School Hill, was an emotional disaster, because it smashed my bright world of childhood happiness and left me to spend the rest of my life searching for a replacement»

Katherine Tait, «My Father Bertrand Russell»:

> «He did everything he could, but it was no more than first aid. Though it helped individuals, it gave him little satisfaction, for he longed to reorganize society along the rational lines, instead of merely assisting the causalities of the existing system. Formerly, he had been confident to his ability to do so, but in those days he grew to doubt the wisdom of his political solutions. There seemed no simple way to combine individual freedom with economic justice and the international government he considered essential to the preservation of peace. Like relations between the children in the school, relations

> between nations and classes proved resistant to rational reorganization. Human folly and wickedness were powerful and entrenched, and it was difficult indeed during the years of Hitler's power, to maintain a belief into possibility of a benevolent and reasonable society».

Katherine Tait, «My Father Bertrand Russell»:

> «Selfish… one of the most powerful words of my childhood. I believed that to talk about me was «selfish». Since I couldn't think of anything else to talk about, I kept quiet. I believed that demanding a fair share of anything, pointing out any achievements of one's own, was selfish. One should always do ones outstanding best and then say: Oh, it was nothing. I only did my duty». I believed one should love and serve without hope of reward or return of affection, because no one deserved to be loved who was totally unselfish. Only through self-abnegation could I attain the affection I craved, which would be then showered upon me. Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

4. BREAKDOWN OF BOTH CHILDREN. NO PROGRESS IN RATIONAL THEORY OF CHRISTIANITY

Both Russell's children, so much loved and cared by him, suffered mental breakdown. Katherine Tait survived her mental sickness and wrote on it in her memoirs after father's death. John's disease appeared far more serious — schizophrenia, he never recovered his healthy mind up to the death like Nietzsche. This was a great tragedy for Russell who loved his children with all his life and to the day of his death continued in every way help them, financially and emotionally. One recollects story with Abraham and his readiness to sacrifice his son to the God. To some extent, the passion with which Russell devoted himself to educating his children as a warriors of the great war with Evil also had been his sacrifice to the God. As sad story as crucifixion of Jesus for his eldest son, brilliantly

talented, brave and kind man, never recovered from his horrible disease.

Katherine's breakdown was not so serious though he recorded in her memoirs that she had had to visit psychiatrist for long years to keep afloat, and though one of them relieved her of her pain, true salvation she found in Christian Church. It is interesting, that she insisted that it was her father's education which led her to the Christian Church in spite all his criticism of Christianity which she admits to be fair.

This poignant tragedy with mental breakdown of both Russell's children obviously was not his failure. For he succeeded in educating excellent persons as he aimed them to be: honest, objective, virtuous, generous, kind, tireless seekers of truth. they should to be this good, this freed from magic mentality to loss all the grounds of «conventional people» of our modern world. This was his great achievement to grow up persons of his ideal — honest and courageous Spirit of intelligent people. His failure was in Blunted Spiritual Sword through destructed Rationalism. For educating warriors with Evil one should provide them with weapons to fight the Evil and such only weapon is Spiritual Sword. Opening his children the world of Spiritual energy was great achievement but leaving them destitute of scientific control — this was blow on law of preservation of force of psychic energy, and this blow caused the mental breakdown. He himself was of genius thinking capacity which Katherine refers as «conjuring intellectual tricks they failed to learn». It was tricks, it was outstanding capacity to abstract thought preserving illusion of intellectual control through permanent work of reasoning (so inherent for Russell).

B. Russell, «Education and social order»:

> «Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who acquiesce in the *status quo*. But in place of everyday happiness they will have something which I, for my part, value more highly, both

> for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

Only God knows how much courage and devotion to truth it took Katherine to write this memoirs pervaded with such a unadulterated candor and self-abnegation in search for truth and justice as her father would wished this. She have said many, many words of passionate love and gratitude to his father despite all the pain his «religious temperament of passionate moralist» caused her. And yet she remained praiseworthy honest in sincere analysis of the situation.

Katherine account on her and John's mental breakdown in her memoirs seems correct: she is right denoting that there is no that earnest such for ethics and bliss of mankind to come without search for God (or rational metaphysics). And that her father having succeeded in teaching them this passion for righteousness failed in supplying them with weapons to find it. Eventually she found this in Christian Church while John went mad and never recovered himself.

Nevertheless, the work done by Russell in social theory and as social activist and pacifist has been tremendous. His failure is failure of empiricist and Darwinian for this materialistic paradigm thwarted his attempts to find truth in social science. His brilliant social theory on power as psychic energy and «love to power» (law of preservation of force of psyche) as its main law, recorded in many of his social books was doomed to remain impotent for he distinctly formulated that truth in social science is beyond the reach on grounds of his philosophy. Not his philosophy, but his social theory as frame of theory of psychic energy — this makes him true disciple of Jesus with considerable contribution to the social science. I did my best to exhibit how his social writings form

the frame of theory of psychic energy in my previous volumes on Scientific Revolution in English.

Katherine Tait, «My Father Bertrand Russell»:

> «We, who had been the field of their joint endeavors at human reform, became the battleground their now opposing theories of child welfare. Indeed their civilized tolerance had been so totally consumed that they could communicate with each other only through lawyers, turning every trifle into a major disagreement….also, in that year, John began to detach himself from all of us, keeping his own counsel, and living his own life. I had the cottage nearest the house and john the end one. There he stayed much of the time, in untidy isolation, protecting himself from adults demands for loyalty and other assaults upon his emotions. When he wrote for me many years later at a time of great personal distress that he didn't want to belong to any „rah-rah- gang", my mind went back to his cottage and John hiding their like an animal at bay».

Katherine Tait, «My Father Bertrand Russell»:

> «I shrank into a solitary cell of depression, which was sufficiently obvious to worry my father when I reluctantly visited him again at Cambridge. He suggested that I should see a psychiatrist. And made an appointment for me with a man in Guy's Hospital.
> In those years the constant mental dialogue I carry on with my father took the form of reading the Conquest of happiness, in the hope that it might help me. Until I discovered that he considered the puritan morals the cause of such unhappiness and their rejection as cure. What help was that to me, who had been brought up without this burden? How was I to explain or excuse my steady misery? I had always believed that, although I was not yet the joyful and courageous person my father had hoped to create, I might still become so with sufficient effort and determination. If now, in spite of having everything necessary for happiness I still found myself prey to despondency and fears, I must be a sad failure as a human being. Either that or my father was mistaken. I could not come to any decision. In desperation I went for help to the local mental-health clinic, then once a month for a long time to see the clinic psychiatrist, the first man I ever trusted. He helped me immensely. Still I was not satisfied. I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical

> perspective, expansiveness, generosity, enlightened self-interest,. I had heard it all my life. And it filled me with despair».

Katherine Tait, «My Father Bertrand Russell»:

> «As a listened, I began to think that what I heard made sense out of everything. Nothing that was said contradicted what I had learned from my father, and I was not offered a faith full the absurdities he delighted in ridiculing. The enlightened Episcopalians I heard had apparently listened to the criticism and dropped the follies of the past. And I found it easier to believe in universe created by eternal God than in one that had «just happened».
> Before I started going to Church, I had been running around the world, looking for the way to escape the burden of my sin, and neither my father nor psychiatry had been able to help me.
> «it's irrational and unscientific to feel as you do, — he would told me. «you have nothing to feel guilty about».
> «„nobody is perfect", psychiatry told me, Don't expect so much of yourself».
> But I remained weary of earth and laden with my sin» just like my father in his youth. Once, on a trip to Greece made late in life, he visited a small Byzantine Church and found to his astonishment that he felt more at home there then in Parthenon.
> «To my astonishment, I felt more at home in this little church than I
> did in the Parthenon or in any of the other Greek buildings of Pagan times.
> I realised then that the Christian outlook had a firmer hold upon me than I
> had imagined. The hold was not upon my beliefs, but upon my feelings. It
> seemed to me that where the Greeks differed from the modern world it was
> chiefly through the absence of a sense of sin, and I realised with some astonishment that I, myself, am powerfully affected by this sense in my feelings
> though not in my beliefs»
> I could have told him that about himself, but he would not have believed me.
> The religion my parents had grown up with was a dry morality without grace, a series of impossible demands which left them defeated and depressed. They escaped from it joyfully into a free life that affirmed their own goodness and expected their children. And yet they passed on to us the same impossible demands from which they had suffered —

no, not exactly the same for they allowed us masturbate and talk about sex — but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done. Consequently, we in our turn were loaded down with inescapable and inexplicable guilt. The doctrine of aboriginal sin gave to me when I came to understood it, the same sense of intoxicating liberation my father had received from sexual emancipation.

I realize that there were weaknesses in the Christian argument. Perhaps Christianity was not a logically elegant and watertight demonstration of irrefutable reality, but what choice did I have? It saved my sanity, if not my life.

All that my father said about the absurdities of Christianity and the wickedness of the Church remain true. I could not deny it. But it was only a part of the whole.

I found no message in his books but failure and despair (for me): men can be… men should be… men rightly brought up should be… But what about «is»? Nor could I believe the men could ever become the intelligent paragons of his imagination.

As I went deeper and deeper into religion however, I found it ever more satisfying. I wished I could convince my father that I added to all I had learned from him and took very little away. I did not find it a denial of life, a brier patch of restrictions, but a joyful affirmation. «I am come that they might have life and have it more abundantly» Jesus said. All that I lost was my anxiety — and the option perhaps, of sleeping with many men, which I had no desire to exercise. I was already so bound to the exacting moral code that my father had taught me that I saw no new restrictions in Christianity, merely possibility of living with those I already had.

I would have liked to convince my father that I had found what he had been looking for, the ineffable something he had longed for all his life. I would have liked to persuade him that the search for God does not have to be vain. But it was helpless….

He should have been a saint; he had the passion, the intemperate longing for truth and justice, the yearning for the world of peace and love. Perhaps, he was a saint, even without a faith. God's gadfly sent to challenge the smugness of the churches with a righteousness greater than their own».

CHAPTER 5. MANLY DEMOCRATS AND UNMANLY IMPERIALISTS BY CHESTERTON, RUSSELL AND WELLS

1. Definition of Democracy and and Manly Camaraderie by Chesterton. The Unmanly Imperialism.

2. Imperialists as Pharisees and Hypocrites. Unanimous opinion of Chesterton and Russell on Public Schools as teachers of untruthfulness.

3. Magic Mentality of Physical Control: Abstract Quantitative Force of Field of Ego and SuperEgo. Insanity in pursuit of power and money.

4. Capitalism of sane property and capitalism as insanity in pursuit of power.

1. DEFINITION OF DEMOCRACY AND AND MANLY CAMARADERIE BY CHESTERTON. THE UNMANLY IMPERIALISM

Here is another brilliant manifestation of colossal genius of Chesterton — in his definition of Democracy through characteristics inherent to the order of energy of spirit. In other words through attitude of psychologism, peculiar to adherents of natural law.

Chesterton unfolds as psychological basis of democracy not ordinary psychology but his profound insight into sane mind as energy of spirit.

The only striking contradiction in his argument appears his attitude towards females. On the one hand he is full of homage and recognition of women's personality, calling another sex

«sanity» and referring to skirts as garment of ruling kings and priests. On the other hand, he thinks them too unwise to understand passion of «manly controversy» and camaraderie of tavern's debates, the very heart of genuine democracy. We shall return to the question in the next chapter. Here I intend only to outline his contradictory view of women's personality.

Anyhow, it is women's «authoritarian» position which he takes as to contrast to sheer democracy of manly brotherhood. Women are majorly personal, authoritarian, they are always above or below, and they are unlikely to understand principles of French Revolution — Liberty, Fraternity, Equality. They are rulers, they don't like rules, for there is only too system of government: that of rulers (monarchies) and that of rules (republics of rule of law). Females are unlikely to enjoy exercise in exchanging of thoughts and think it to be waste of time, and largely feel incapable to understand great passion to debates exhibited by men. Moreover, Chesterton disapproves queens as tyrants and is likely to think females to be inappropriate for politics and government.

All this is good and well, but then he points out another classes as apparent and real tyrants and they are not women. They are ruling classes of forthcoming Imperialism: «romance of finance» of businessmen and untruthfulness of aristocracy. This upper ruling class exhibits all regular characteristics which he had defined as inherent to female's mind. They are personal, and they are rulers. They don't like rules, as equal law, they prefer to be rulers to give orders to others. They are authoritarian, they are always above common people. And they also think science, debates and democracy to be waste of time.

Chesterton, «What is wrong with the world»:

> «Comradeship is at the most only one half of human life; the other half is Love, a thing so different that one might fancy it had been made for another universe. And I do not mean mere sex love; any kind of concentrated passion, maternal love, or even the fiercer kinds of friendship are in their nature alien to pure comradeship. Both sides are essential to life; and both are known in differing degrees to everybody of every age or sex. But very broadly speaking it may still

be said that women stand for the dignity of love and men for the dignity of comradeship. I mean that the institution would hardly be expected if the males of the tribe did not mount guard over it. The affections in which women excel have so much more authority and intensity that pure comradeship would be washed away if it were not rallied and guarded in clubs, corps, colleges, banquets and regiments. Most of us have heard the voice in which the hostess tells her husband not to sit too long over the cigars. It is the dreadful voice of Love, seeking to destroy Comradeship.

All true comradeship has in it those three elements which I have remarked in the ordinary exclamation about the weather. First, it has a sort of broad philosophy like the common sky, emphasizing that we are all under the same cosmic conditions. We are all in the same boat, the «winged rock» of Mr. Herbert Trench. Secondly, it recognizes this bond as the essential one; for comradeship is simply humanity seen in that one aspect in which men are really equal. The old writers were entirely wise when they talked of the equality of men; but they were also very wise in not mentioning women. Women are always authoritarian; they are always above or below; that is why marriage is a sort of poetical see-saw. There are only three things in the world that women do not understand; and they are Liberty, Equality, and Fraternity. But men (a class little understood in the modern world) find these things the breath of their nostrils; and our most learned ladies will not even begin to understand them until they make allowance for this kind of cool camaraderie. … It is at root a resistance to the superciliousness of the individual. Nay, its very swaggering and howling are humble. In the heart of its rowdiness there is a sort of mad modesty; a desire to melt the separate soul into the mass of unpretentious masculinity. It is a clamorous confession of the weakness of all flesh. No man must be superior to the things that are common to men. This sort of equality must be bodily and gross and comic. Not only are we all in the same boat, but we are all seasick.

…Anyone who has known true comradeship in a club or in a regiment, knows that it is impersonal. There is a pedantic phrase used in debating clubs which is strictly true to the masculine emotion; they call it «speaking to the question.» Women speak to each other; men speak to the subject they are speaking about. Many an honest man has sat in a ring of his five best friends under heaven and forgotten who was in the room while he explained some system. This is not peculiar to intellectual men; men are all theoretical, whether they are talking about God or about golf. Men are all impersonal; that is to say, republican. No one remembers after a really good talk who has said

the good things. Every man speaks to a visionary multitude; a mystical cloud, that is called the club.

…. Now this masculine love of an open and level camaraderie is the life within all democracies and attempts to govern by debate; without it the republic would be a dead formula. Even as it is, of course, the spirit of democracy frequently differs widely from the letter, and a pothouse is often a better test than a Parliament. Democracy in its human sense is not arbitrament by the majority; it is not even arbitrament by everybody. It can be more nearly defined as arbitrament by anybody. But of these universal dogmas that have full democratic authority the only test is this test of anybody. What you would observe before any newcomer in a tavern — that is the real English law. The first man you see from the window, he is the King of England.

The decay of taverns, which is but a part of the general decay of democracy, has undoubtedly weakened this masculine spirit of equality. I remember that a roomful of Socialists literally laughed when I told them that there were no two nobler words in all poetry than Public House. They thought it was a joke. Why they should think it a joke, since they want to make all houses public houses, I cannot imagine. But if anyone wishes to see the real rowdy egalitarianism which is necessary (to males, at least) he can find it as well as anywhere in the great old tavern disputes which come down to us in such books as Boswell's Johnson.

…This doctrine of equality is essential to conversation; so much may be admitted by anyone who knows what conversation is. Once arguing at a table in a tavern the most famous man on

earth would wish to be obscure, so that his brilliant remarks might blaze like the stars on the background of his obscurity. To anything worth calling a man nothing can be conceived more cold or cheerless than to be king of your company. Men are most themselves when they are free; and if I find that men are snobs in their work but democrats on their holidays, I shall take the liberty to believe their holidays.

…Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination.

There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism Now men in their aspect of equality and debate adore the idea of rules; they develop and complicate them greatly to excess. A man finds far

> more regulations and definitions in his club, where there are rules, than in his home, where there is a ruler.
> …These are, perhaps, fantasies of decay: but fundamentally they answer a masculine appetite. Men feel that rules, even if irrational, are universal; men feel that law is equal, even when it is not equitable. There is a wild fairness in the thing — as there is in tossing up. Again, it is gravely unfortunate that when critics do attack such cases as the Commons it is always on the points (perhaps the few points) where the Commons are right. They denounce the House as the Talking-Shop, and complain that it wastes time in wordy mazes. Now this is just one respect in which the Commons are actually like the Common People. If they love leisure and long debate, it is because all men love it; that they really represent England. There the Parliament does approach to the virile virtues of the pothouse.
> …When the working women in the poor districts come to the doors of the public houses and try to get their husbands home, simple minded «social workers» always imagine that every husband is a tragic drunkard and every wife a broken-hearted saint. It never occurs to them that the poor woman is only doing under coarser conventions exactly what every fashionable hostess does when she tries to get the men from arguing over the cigars to come and gossip over the teacups. These women are not exasperated merely at the amount of money that is wasted in beer; they are exasperated also at the amount of time that is wasted in talk. It is not merely what goeth into the mouth but what cometh out the mouth that, in their opinion, defileth a man. They will raise against an argument (like their sisters of all ranks) the ridiculous objection that nobody is convinced by it; There is this element of a fine fruitlessness about the male enjoyments; wine is poured into a bottomless bucket; thought plunges into a bottomless abyss. All this has set woman against the Public House — that is, against the Parliament House. She is there to prevent waste; and the «pub» and the parliament are the very palaces of waste. In the upper classes the «pub» is called the club, but that makes no more difference to the reason than it does to the rhyme. High and low, the woman's objection to the Public House is perfectly definite and rational, it is that the Public House wastes the energies that could be used on the private house».

Now, leaving alone issue on women in this chapter, and turning to subject of democracy and imperialism, we should answer the question which one is really «manly». Chesterton's opinion is that only democracy may be considered as masculine,

because it is capacity of impersonal «speaking to the question». It is, in terms of theory of psychic energy — scientific control of energy of spirit.

Authoritarian habit to be personal, to be ego-centric and always above or below — is habit of physical control of command-obedience relations of material energy. And Imperialists asserts that it is their love to violence and contempt to debates, science and truth, to Liberty, Fraternity and Equality which is realy «manly» thing.

E. Fromm, «To have or to be»:

> «Which of the two irreconcilably opposed models for our own development still prevails in Europe? If we look into ourselves, into the behavior of almost all people, into our political leaders, it is undeniable that our model of what is good and valuable is the pagan hero. European-North American history, in spite of the conversion to the church, is a history of conquest, pride, greed; our highest values are: to be stronger than others, to be victorious, to conquer others and exploit them. These values coincide with our ideal of «manliness»: only the one who can fight and conquer is a man; anyone who is not strong in the use of force is weak, i.e., «unmanly.» One has only to recall the wild, crazy enthusiasm with which people participated in the various wars of the past two centuries-the readiness of millions to risk national suicide in order to protect the image of «the strongest power, «or of «honor, «or of profits. And for another example, consider the frenzied nationalism of people watching the contemporary Olympic Games, which allegedly serve the cause of peace. Indeed, the popularity of the Olympic Games is in itself a symbolic expression of Western paganism. They celebrate the pagan hero: the winner, the strongest, the most self-assertive, while overlooking the dirty mixture of business and publicity that characterizes the contemporary imitation of the Greek Olympic Games. In a Christian culture the Passion Play would take the place of Olympic Games».

B. Russell, «The conquest of happiness»:

> «It is very singular a good income and could, if they chose, live on what they have. To do so would seem to them shameful, like deserting from the army in the face of the enemy, though if you ask them what public cause they are serving by their work, they will be at a loss to reply as soon as they have run through the platitudes to be found

in the advertisements of the strenuous life....
Probably in nine cases out of ten the widow was a willing victim, prepared to be burnt for the sake of glory and because religion so ordained. The businessman's religion and glory demand that he should make much money; therefore, like the Hindu widow, he suffers the torment gladly.
If the American businessman is to be made happier, he must first change his religion. So long as he not only desires success, but is whole-heartedly persuaded that it is a man's duty to pursue success, and that a man who does not do so is a poor creature, so long his life will remain too concentrated and too anxious to be happy.
The consequence is that there are frequent losses
of money and continual worry and fret. For my part, the thing that I would wish to obtain from money would be leisure with security. But what the typical modern man desires to get with it is more money, with a view to ostentation, splendour, and the outshining of those who have hitherto been his equals. it is difficult to be grand without money. Moreover, money made is the
accepted measure of brains. A man who makes a lot of money is a clever fellow; a man who does not, is not. Nobody likes to be thought a fool. Therefore, when the market is in ticklish condition, a man feels the way young people feel during an examination»

E. Fromm, «Sane society»:

«A new question has arisen in modern man's mind, the question, namely, whether «life is worth living,» and correspondingly, the feeling that one's life «is a failure,» or is «a success.» This idea is based on the concept of life as an enterprise which should show a profit. The failure is like the bankruptcy of a business in which the losses are greater than the gains. This concept is nonsensical. The whole process of living is experienced analogously to the profitable investment of capital, my life and my person being the capital which is invested.
This interpretation of life as an enterprise seems to be the basis for a typical modern phenomenon, about which a great deal of speculation exists: the increase of suicide in modern Western society. Between 1836 and 1890 suicide increased 140 per cent in Prussia, 355 per cent in France. England had 62 cases of suicide per million inhabitants in 1836 to 1845, and 110 between 1906 and 1910. Sweden 66, as against 150 respectively. 36 How can we explain this increase in suicide, accompanying the increasing prosperity in the nineteenth century?
«In this scramble for success, — says Fromm in Sane society», — the

> social and moral rules of human solidarity broke down; the importance of life was in being first in a competitive race».

2. IMPERIALISTS AS PHARISEES AND HYPOCRITES. UNANIMOUS OPINION OF CHESTERTON AND RUSSELL ON PUBLIC SCHOOLS AS TEACHERS OF UNTRUTHFULNESS

It is physical control of Field of Ego-system which is personal in sense of petty vanity instead of «speaking to the question» and which is incapable of truthfulness, because its goal is physical dominance in power and money. Both Russell and Chesterton in this question arrived to the similar comprehension of the order of imperialist mind: contempt to truth and science which they define as moral cowardice and indulgence in power of command

«the spirit of the public schools, — says Russell with this respect, — is one of contempt for intelligence, and more particularly for scientific intelligence. …psychological tangle tends to cause cruelty, and to make power the only available source of happiness. Such a class will aim mainly at the power of command; it will therefore cultivate the will rather than intelligence or sensibility»

You can observe from the citations below how unanimous in definition of untruthfulness of imperialists — conservatives Chesterton and Russell appears to be. And yet Chesterton's analysis seems far more profound again. Note his remarks of «physical cleanliness» of aristocrats in its comprehensive parallel with Pharisees' physical cleanliness and internal fraud. Russell goes on condemning «abominable cleanliness» to which children are forced with regard to nonsensical unfeedom which he considers to be great obstacle to natural development of the young. It is Chesterton who peers at the bottom of the dirt of boasting with physical cleanliness as a priority over moral cleanliness which entirely eclipses need in moral purity and in veracity.

Chesterton, «What is wrong with the world»:

> «Surely, when all is said, the ultimate objection to the English public school is its utterly blatant and indecent disregard of the duty of telling the truth. I know there does still linger among maiden ladies in remote country houses a notion that English schoolboys are taught to tell the truth, but it cannot be maintained seriously for a moment. Very occasionally, very vaguely, English schoolboys are told not to tell lies, which is a totally different thing. I may silently support all the obscene fictions and forgeries in the universe, without once telling a lie. I may wear another man's coat, steal another man's wit, apostatize to another man's creed, or poison another man's coffee, all without ever telling a lie. But no English school-boy is ever taught to tell the truth, for the very simple reason that he is never taught to desire the truth. From the very first he is taught to be totally careless about whether a fact is a fact; he is taught to care only whether the fact can be used on his «side» when he is engaged in «playing the game.»
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> He knows that sport deals with the unknown; he has not even a notion that politics should deal with the known. If anyone really doubts this self-evident proposition, that the public schools definitely discourage the love of truth, there is one fact which I should think would settle him. England is the country of the Party System, and it has always been chiefly run by public-school men. Is there anyone out of Hanwell who will maintain that the Party System, whatever its conveniences or inconveniences, could have been created by people particularly fond of truth?
>
> The English Parliament actually cares for everything except veracity. The public-school man is kind, courageous, polite, clean, companionable; but, in the most awful sense of the words, the truth is not in him.
>
> This weakness of untruthfulness in the English public schools, in the English political system, and to some extent in the English character, is a weakness which necessarily produces a curious crop of superstitions, of lying legends, of evident delusions clung to through low spiritual self-indulgence. There are so many of these public-school superstitions that I have here only space for one of them, which may be called the superstition of soap. It appears to have been shared by the ablutionary Pharisees, who resembled the English public-school aristocrats in so many respects: in their care about club rules and traditions, in their offensive optimism at the expense of other people, and above all in their unimaginative plodding patriotism in the worst interests of their country.

There are distinguished public school men, bishops, dons, headmasters, and high politicians, who, in the course of the eulogies which from time to time they pass upon themselves, have actually identified physical cleanliness with moral purity. They say (if I remember rightly) that a public-school man is clean inside and out. As if everyone did not know that while saints can afford to be dirty, seducers have to be clean. As if everyone did not know that the harlot must be clean, because it is her business to captivate, while the good wife may be dirty, because it is her business to clean. As if we did not all know that whenever God's thunder cracks above us, it is very likely indeed to find the simplest man in a muck cart and the most complex blackguard in a bath

There are other instances, of course, of this oily trick of turning the pleasures of a gentleman into the virtues of an Anglo-Saxon. Sport, like soap, is an admirable thing, but, like soap, it is an agreeable thing. And it does not sum up all mortal merits to be a sportsman playing the game in a world where it is so often necessary to be a workman doing the work. By all means let a gentleman congratulate himself that he has not lost his natural love of pleasure, as against the blase, and unchildlike. But when one has the childlike joy it is best to have also the childlike unconsciousness; and I do not think we should have special affection for the little boy who ever lastingly explained that it was his duty to play Hide and Seek and one of his family virtues to be prominent in Puss in the Corner.

Another such irritating hypocrisy is the oligarchic attitude towards mendicity as against organized charity. Here again, as in the case of cleanliness and of athletics, the attitude would be perfectly human and intelligible if it were not maintained as a merit. Just as the obvious thing about soap is that it is a convenience, so the obvious thing about beggars is that they are

an inconvenience. The rich would deserve very little blame if they simply said that they never dealt directly with beggars, because in modern urban civilization it is impossible to deal directly with beggars; or if not impossible, at least very difficult. But these people do not refuse money to beggars on the ground that such charity is difficult. They refuse it on the grossly hypocritical ground that such charity is easy. They say, with the most grotesque gravity, «Anyone can put his hand in his pocket and give a poor man a penny; but we, philanthropists, go home and brood and travail over the poor man's troubles until we have discovered exactly what jail, reformatory, workhouse, or lunatic asylum it will really be best for him to go to.» This is all sheer lying. They do not brood about the man when they get

> home, and if they did it would not alter the original fact that their motive for discouraging beggars is the perfectly rational one that beggars are a bother. A man may easily be forgiven for not doing this or that incidental act of charity, especially when the question is as genuinely difficult as is the case of mendicity. But there is something quite pestilently Pecksniffian about shrinking from a hard task on the plea that it is not hard enough.
>
> ….We have the same wildly disproportionate doctrine of the effect of physical cleanliness on moral character. Educators and educational politicians declare, amid warm cheers, that cleanliness is far more important than all the squabbles about moral and religious training. It would really seem that so long as a little boy washes his hands it does not matter whether he is washing off his mother's jam or his brother's gore. We have the same grossly insincere pretense that sport always encourages a sense of honor, when we know that it often ruins it. Above all, we have the same great upperclass assumption that things are done best by large institutions handling large sums of money and ordering everybody about; and that trivial and impulsive charity is in some way contemptible. As Mr. Blatchford says, «The world does not want piety, but soap — and Socialism.» Piety is one of the popular virtues, whereas soap and Socialism are two hobbies of the upper middle class.
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> These «healthy» ideals, as they are called, which our politicians and schoolmasters have borrowed from the aristocratic schools and applied to the democratic, are by no means particularly appropriate to an impoverished democracy».

B. Russell, «Education and social order»:

> «The causes of this failure are partly intellectual, partly psychological. To begin with the intellectual causes, which lie nearer the surface: the spirit of the public schools is one of contempt for intelligence, and more particularly for scientific intelligence. Masters are selected largely for their athletic qualifications; they must conform, at least outwardly, to a whole code of behaviour, religious, political, social, and moral, which is intolerable to most intelligent people; they must encourage the boys to be so constantly occupied that they will have no time to think; they must discourage whatever traces of mental independence may survive here and there among the cleverer boys; and in the end they must turn out a finished product so imbued with the worship of good form as to be incapable of learning anything important throughout the rest of life. These are a few of the intellectual defects of our public schools — defects inseparable from

the fact that the public schools are designed to bolster up a system which is intellectually indefensible. The psychological defects of the preparatory and public schools are due in the main to two causes, the isolation of the boys from female companionship, and the conventional code of morals. The younger boys at first inevitably miss the affection of mothers and older sisters and even nurses; in these circumstances their mothers often become objects of secret longing and worship, all the more intense because it is *de rigueur* to profess contempt for all women. This state of affairs tends, in not a few of them, to enhance the mother-image as that of a woman who inspires an affection without carnal taint. This kind of sentiment not infrequently makes happy marriage impossible, and sometimes causes contempt for any woman with whom sexual intercourse is regarded as possible. The unhappiness resulting from this psychological tangle tends to cause cruelty, and to make power the only available source of happiness. The evils which exist in English public schools are perhaps not all inseparable from aristocratic education, but in the main they are likely to exist wherever there is a class which has hereditary social prominence. Such a class will aim mainly at the power of command; it will therefore cultivate the will rather than intelligence or sensibility, and will include in its training such elements of asceticism as are useful in giving will-power. Whatever system of education is to fit men to take their place in the modern world, it must not be an aristocratic system.

….As one of the most obvious examples we may take cleanliness. I should like to say to begin with that most children of well-todo parents are kept a great deal too clean. Parents excuse their behaviour on the ground that cleanliness is hygienic, but the motive for making it excessive is one of snobbery. If you see two children, one of whom is clean and the other is dirty, you tend to suppose that the clean one's parents have a larger income than

the parents of the dirty one. Consequently snobs try to keep their children very clean. This is an abominable tyranny which interferes with the children doing a great many of the things they had better be doing. From the point of view of health it is well that the children should be clean twice a day, when they get up in the morning and when they go to bed at night. Between these two painful moments they should be grubbing about exploring

the world, especially its grimier portions, ruining their clothes and wiping muddy hands on their faces. To deprive children of these pleasures is to lessen their initiative, their impulse towards exploration, and their acquisition of useful muscular habits»

G. Wells, «New World Order»:

> «Our governments in the more civilised parts of the world to-day are only in theory and sentiment democratic. In reality they are democracies so eviscerated by the disease of bad electoral methods that they are mere cloaks for the parasitic oligarchies that have grown up within their form and substance. The old spirit of freedom and the collective purpose which overthrew and subdued priestcrafts and kingcrafts, has done so, it seems, only to make way for these obscure political conspiracies. Instead of liberal institutions, mankind has invented a new sort of usurpation. And it is not unnatural that many of us should be in a phase of political despair.
>
> These oligarchies of the party organisations have now been evolving for two centuries, and their inherent evils and dangers become more and more manifest. The first of these is the exclusion from government of the more active and intelligent sections of the community. It is not treated as remarkable, it is treated as a matter of course, that neither in Congress nor in the House of Commons is there any adequate representation of the real thought of the time, of its science, invention and enterprise, of its art and feeling, of its religion and purpose. When one speaks of Congressmen or Members of Parliament one thinks, to be plain about it, of intellectual riff-raff. When one hears of a pre-eminent man in the English-speaking community, even though that pre-eminence may be in political or social science, one is struck by a sense of incongruity if he happens to be also in the Legislature. When Lord Haldane disengages the Gifford lectures or Lord Morley writes a «Life of Gladstone» or ex-President Roosevelt is delivered of a magazine article, there is the same sort of excessive admiration as when a Royal Princess does a water-colour sketch or a dog walks on its hind legs.
>
> Now this intellectual inferiority of the legislator is not only directly bad for the community by producing dull and stupid legislation, but it has a discouraging and dwarfing effect upon our intellectual life. Nothing so stimulates art, thought and science as realisation; nothing so cripples it as unreality. But to set oneself to know thoroughly and to think clearly about any human question is to unfit oneself for the forensic claptrap which is contemporary politics, is to put oneself out of the effective current of the nation's life. The intelligence of any community which does not make a collective use of that intelligence, starves and becomes hectic, tends inevitably to preciousness and futility on the one hand, and to insurgency, mischief and anarchism on the other.

> From the point of view of social stability this estrangement of the national government and the national intelligence is far less serious than the estrangement between the governing body and the real feeling of the mass of the people. To many observers this latter estrangement seems to be drifting very rapidly towards a social explosion in the British Isles. The organised masses of labour find themselves baffled both by their parliamentary representatives and by their trade union officials. They are losing faith in their votes and falling back in anger upon insurrectionary ideals, upon the idea of a general strike, and upon the expedients of sabotage. They are doing this without any constructive proposals at all, for it is ridiculous to consider Syndicalism as a constructive proposal. They mean mischief because they are hopeless and bitterly disappointed. It is the same thing in France, and before many years are over it will be the same thing in America. That way lies chaos. In the next few years there may be social revolt and bloodshed in most of the great cities of Western Europe. That is the trend of current probability. Yet the politicians go on in an almost complete disregard of this gathering storm. Their jerrymandered electoral methods are like wool in their ears, and the rejection of Tweedledum for Tweedledee is taken as a «mandate» for Tweedledee's distinctive brand of political unrealities....
>
> Is this an incurable state of things? Is this method of managing our affairs the only possible electoral method, and is there no remedy for its monstrous clumsiness and inefficiency but to «show a sense of humour,» or, in other words, to grin and bear it? Or is it conceivable that there may be a better way to government than any we have yet tried, a method of government that would draw every class into conscious and willing co-operation with the State, and enable every activity of the community to play its proper part in the national life? That was the dream of those who gave the world representative government in the past. Was it an impossible dream?»

3. MAGIC MENTALITY OF PHYSICAL CONTROL: ABSTRACT QUANTITATIVE FORCE OF FIELD OF EGO AND SUPEREGO. INSANITY IN PURSUIT OF POWER AND MONEY

There is relevant setting forth of «supernatural fear» of Field of Ego-system in Chekhov's known story «Anna on the neck». This is exactly what Chesterton meant calling women personal and

authoritative, as being above or below but rarely equal. The only distinction between women and imperialists in this respect is the fact that women like savages are likely to feel below while imperialists like bosses of all times are likely to feel themselves above. The thing is that both think themselves to be a chasm distance from opposite pole (heavens of command and underground of obedience) while both remain within circles of one the same material energy of Field of Ego-system and can easily travel from position below (emotional gravitation of inlovesickness) to position above (emotional gravitation of narcissism). Both position oneness of insane compulsions of material, dead energy of psyche.

Chekhov masterly expressed phenomenon of fear of supernatural forces, inherent for magic mentality of savages in case with naïve and stupid young woman observing powerful men. G. Spenser termed this phenomenon «awe of power». For savages, living in naked nature «awe of power» is totem, for stupid yound women living in world of powerful men «awe of power» will be men, and for imperialists, ruling the world «awe of power» will be power and money.

Chekhov, «Anna on the Neck»:

> «She felt as though she had been afraid of him for years. In her childhood the director of the high school had always seemed the most impressive and terrifying force in the world, sweeping down like a thunderstorm or a steam-engine ready to crush her; another similar force of which the whole family talked, and of which they were for some reason afraid, was His Excellency; then there were a dozen others, less formidable, and among them the teachers at the high school, with shaven upper lips, stern, implacable; and now finally, there was Modest Alexeitch, a man of principle, who even resembled the director in the face. And in Anna's imagination all these forces blended together into one, and, in the form of a terrible, huge white bear, menaced the weak and erring such as her father. And she was afraid to say anything in opposition to her husband, and gave a forced smile, and tried to make a show of pleasure when she was coarsely caressed and defiled by embraces that excited her terror»

«fear of supernatural forces» has nothing to do with supernatural. Anthropology long time ago has introduced this phenomenon of magic mentality to science, pointing out two separated levels of mental perception by savages. Savages observe outer world in double reflection: 1) normally (energy of spirit) and 2) «sacred» or «magic» reflection through False Mirror of Field of Ego System. The distorted picture of Field of Ego-system generates phenomenon known as Fear of Supernatural forces or in other words of unreal forces of False Mirror of physical control. It is peculiarity of physical energies that all of them have no reflection beyond distorted and untrue data like animals who see only red spots of hot of living organisms. Only energy of spirit (of Filed of Intellect) due to its singular quality of Active Intellect (thought) is capable to get reflection in formulas of passive intellect (laws of nature), and therefore true data on things. Any other physical material energy including material energy of psyche receives only distorted data sufficient for its special needs.

In case with physical control of material energy of psyche physical control of law of preservation of force gives false picture of the universe as divided hostile into two abstract quantitative forces — the Me and the outer World. Legitimately such miserable plight of odds will provide extreme and unnatural fear, — the fear of supernatural forces of Field of Ego-system. These is mechanism of functioning of material energy, for this false data results in constituting two opposite poles of material energy: Ego and SuperEgo, discovered by Feud.

The Fear is Hunger of material energy of psyche like hunger for food and sex in biological energy. It is motivation to effect operation of mechanism of cyclic homeostasis: alternation of balans-disbalans motion (hunger and repose). This is hunger for dominance and command, for violence which is expected to prevent imminent danger, the hanging sword of Bigger Force of SuperEgo. Savages felt this towards their environments of Nature (totems), and moderns feel this towards social authority. Erich Fromm held in «Man for himself» that there is rational and

irrational authority: the former is the one understood through thought of energy of spirit; and the letter is the one which if product of False mirror of Field of Ego-system of physical control. Milgram's experiments on «Obedience to Authority» have proved the case entirely, though he did not felt ready to give relevant theory for his great empirical findings.

Here is curious amateurish insigt of G. Wells on the topic of morbid Hunger for vanity and violence.

G. Wells, «New World Order»:

> «If you still probe him with questions and lead¬ ing suggestions, you will begin to realise how large a part the need for glory over his fellows plays in his composition. It will become clear to you, if you collate the specimen under examination with the behaviour of children, yourself and the people about you, under what urgent necessity they are for the sense of triumph, of being better and doing better than their fellows, and having it felt and recognised by someone. It is a deeper, steadier impulse than sexual lust; it is a hunger. It is the due to the unlovingness of so much sexual life, to sadistic impulses, to avarice, hoarding and endless un¬ gainful cheating and treachery which gives men the sense of getting the better of someone even if they do not get the upper hand».

Cyclic homestasis of physical control produces two emotional gravitations as opposite and interdependent parts of integral mechanism: Narcissism (Ego is greater than SuperEgo) and Inlovesickness (SuperEgo is greater than Ego). Fusion of these two opposite emotional gravitations produces short «balance» of «love». Fromm termed this kind of morbid love «sadomasochism» and sharply distinguished the one from natural and normal love-friendliness of sane energy of spirit.

We are at present concerned with abstract quantitative order of forces of False mirror of Ego-system with regard to understand the morbid motivation in pursuit of power and money for their own sake. This False Mirror is peculiar for its capacity to vulgarize perception through reducing all things to one mass of pressure, one quantity of abstract force to effect violence or dominance. This is obviously profanation of true perception and true activity

of sane person in senseless circles in pursuit of power and money for their own sake. And this is not feature of capitalism or communism, for economical conditions have nothing to do with this psychological mechanism. Capitalism may be sane when sane people use its economical conditions for Liberty, Fraternity and Equality$ and insane when morbid people employ economics for pursuit of power and money. Marxian Communism does not allow for sane activity, for it is initially tyranny destitute of private property and free initiative of individuals.

This is why Fromm, Russell, Chesterton, Schlesinger, Max Weber, Stanford scientists J. Porras and J. Collins in research on visionary companies do distinguish between sane activity for natural life and insane activity in pursuit for power and money. To my opinion the case with females reduced to fear of men as fear of supernatural forces is plausibly interpreted in Beauvoir's «Second sex»: treatment of girls thwarting development of thought, clipping wings of mind and stunting growth of energy of spirit. As result the idiots like Chekhov's Anna are produced. And idiots are not interested in honest controversy, do not prefer speaking to the question and being impersonal in democracy of ring of best friends, and enjoy being authoritarian, either above or below which doesn't matter.

E. Fromm, «Sane society»:

> «Undoubtedly without quantification and abstractification modern mass production would be unthinkable. But in a society in which economic activities have become the main preoccupation of man, this process of quantification and abstractification has transcended the realm of economic production, and spread to the attitude of man to things, to people, and to himself.
> Another factor which constitutes the capitalistic mode of production is that in this system the aim of all economic activity is profit. Now around this «profit motive» of Capitalism, a great deal of calculated and uncalculated confusion has been created. But the question of the profitableness of production is not the issue. Our problem is that our motive for production is not social usefulness, not satisfaction in the work process, but the profit derived from investment.
> The same held true for the production of the peasant, which required

> even less quantifying abstract methods. In contrast, the modern business enterprise rests upon its balance sheet. It cannot rest upon such concrete and direct observation as the artisan used to figure out his profits. Raw material, machinery, labor costs, as well as the product can be expressed in the same money value, and thus made comparable and fit to
> appear in the balance equation. All economic occurrences have to be strictly quantifiable, and only the balance sheets, the exact comparison of economic processes quantified in figures, tell the manager whether and to what degree he is engaged in a profitable, that is to say, a meaningful business activity. This transformation of the concrete into the abstract has developed far beyond the balance sheet and the quantification of the economic occurrences in the sphere of production. The modern businessman not only deals with millions of dollars, but also with millions of customers, thousands of stockholders, and thousands of workers and employees; all these people become so many pieces in a gigantic machine which must be controlled, whose effects must be calculated; each man eventually can be expressed as an abstract entity, as a figure, and on this basis economic occurrences are calculated, trends are predicted, decisions are made.
> ..Instead of forming abstract concepts where it is necessary and useful, everything, including ourselves, is being abstractified; the concrete reality of people and things to which we can relate with the reality of our own person, is replaced by abstractions, by ghosts that embody different quantities, but not different qualities.
> It is quite customary to talk about a «three-million-dollar bridge,» a «twenty-cent cigar,» a «five-dollar watch,» and this not only from the standpoint of the manufacturer or the consumer in the process of buying it, but as the essential point in the description. In other words, things are experienced as commodities, as embodiments of exchange value, not only while we are buying or selling, but in our attitude toward them when the economic
> transaction is finished. But the abstractifying and quantifying attitude goes far beyond the realm of things People are also experienced as the embodiment of a quantitative exchange value. To speak of a man as being «worth one million dollars,» is to speak of him not any more as
> a concrete human person, but as an abstraction, whose essence can be
> expressed in a figure».

Chesterton, «What is wrong with the world»:

«Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination.

There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism …The real truth is that adumbrated in the introductory section when we spoke of the sense of home and property, as now we speak of the sense of counsel and community. All men do naturally love the idea of leisure, laughter, loud and equal argument; but there stands a specter in our hall. We are conscious of the towering modern challenge that is called specialism or cut-throat competition — Business. Business will have nothing to do with leisure; business will have no truck with comradeship; business will pretend to no patience with all the legal fictions and fantastic handicaps by which comradeship protects its egalitarian ideal. The modern millionaire, when engaged in the agreeable and typical task of sacking his own father, will certainly not refer to him as the right honorable clerk from the Laburnum Road, Brixton. Therefore there has arisen in modern life a literary fashion devoting itself to the romance of business, to great demigods of greed and to fairyland of finance. This popular philosophy is utterly despotic and anti-democratic; this fashion is the flower of that Caesarism against which I am concerned to protest. The ideal millionaire is strong in the possession of a brain of steel. The fact that the real millionaire is rather more often strong in the possession of a head of wood, does not alter the spirit and trend of the idolatry. The essential argument is «Specialists must be despots; men must be specialists. You cannot have equality in a soap factory; so you cannot have it anywhere. You cannot have comradeship in a wheat corner; so you cannot have it at all. We must have commercial civilization; therefore we must destroy democracy.»

….But we live and die in the vessel of the state; and if we cannot find freedom camaraderie and the popular element in the state, we cannot find it at all. And the modern doctrine of commercial despotism means that we shall not find it at all. Our specialist trades in their highly civilized state cannot (it says) be run without the whole brutal business of bossing and sacking, «too old at forty» and all the rest of the filth. And they must be run, and therefore we call on Caesar. Nobody but the Superman could descend to do such dirty work.

> Now (to reiterate my title) this is what is wrong. This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul. If soap boiling is really inconsistent with brotherhood, so much the worst for soap-boiling, not for brotherhood. If civilization really cannot get on with democracy, so much the worse for civilization, not for democracy. Certainly, it would be far better to go back to village communes, if they really are communes. Certainly, it would be better to do without soap rather than to do without society. Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern. I do not say the sacrifice will be necessary; I only say it will be easy».

B. Russell, «The conquest of happiness»:

> «If you ask any man in America, or any man in business in England, what it is that most interferes with his enjoyment of existence, he will say: «The struggle for life.» He will say this in all sincerity; he will believe it. In a certain sense it is true; yet in another, and that a very important sense, it is profoundly false. The struggle for life is a thing which does, of course, occur. It may occur to any of us if we are unfortunate. It occurred, for example, to Conrad's hero Falk, who found himself on a derelict ship, one of the two men among the crew who were possessed of fire-arms, with nothing to eat but the other men, When the two men had finished the meals upon which they could how little men seem to realise that they are not caught in the grip of a mechanism from which there is no escape, but that the treadmill is one upon which they remain merely because they have not noticed that it fails to take them up to a higher level. I am thinking, of course, of men in higher walks of business, men who already have agree, a true struggle for life began. Falk won, but was ever after a vegetarian.
>
> Now that is not what the businessman means when he speaks of the 'struggle for life'. It is an inaccurate phrase which he has picked up in order to give dignity to something essentially trivial. Ask him how many men he has known in his class of life who have died of hunger. Ask him what happened to his friends after they had been ruined. Everybody knows that a businessman who has been ruined is better off so far as material comforts are concerned than a man who has never been rich enough to have the chance of being ruined. What people mean, therefore, by the struggle for life is really the struggle for success. What people fear when they engage in the struggle is not that

> they will fail to get their breakfast next morning, but that they will fail to outshine their neighbours»

Bertrand Russell, «On Sales Resistance» *22 June 1932:*

> «Throughout recent years, a vast amount of money and time and brains has been employed in overcoming sales resistance, i.e. in inducing unoffending persons to waste their money in purchasing objects which they had no desire to possess. It is characteristic of our age that this sort of thing is considered meritorious: lectures are given on salesmanship, and those who possess the art are highly rewarded. Yet, if a moment's consideration is given to the matter, it is clear that the activity is a noxious one which does more harm than good. All this topsy-turvydom is due to the fact that everything economic is looked upon from the standpoint of the producer rather than of the consumer. In former times, it was thought that bread is baked in order to be eaten; nowadays we think that it is eaten in order to be baked. When we spend money, we are expected to do so not with a view to our enjoyment of what we purchase but to enrich those who have manufactured it. Since the greatest of virtues is business skill and since skill is shown in making people buy what they don't want rather than what they do, the man who is most respected is the one who has caused the most pain to purchasers. All this is connected with a quite elementary mistake, namely, failure to realise that what a man spends in one direction he has to save in another so that bullying is not likely to increase his total expenditure. But partly also it is connected with the notion that a man's working hours are the only important part of his life and that what he does with the rest of his time is unimportant unless it affects other men's working hours. A few clergymen, it is true, speak of the American home and the joys of family life, but that is regarded merely as *their* professional talk, against which a very considerable sales resistance has grown up. And so everything is done for the sake of something else. We make money not in order to enjoy what it provides but in order that in spending it we may enable others to make money which they will spend in enabling yet others to make money which… But the end of this is bedlam».

G. Wells, «New World Order»:

> «Still the minds of our comfortable and influential ruling-class people refuse to accept the plain intimation that their time is over, that the Balance of Power and uncontrolled business methods cannot continue,

> and that Hitler, like the Hohenzollerns, is a mere offensive pustule on the face of a deeply ailing world. To get rid of him and his Nazis will be no more a cure for the world's ills than scraping will heal measles. The disease will manifest itself in some new eruption. It is the system of nationalist individualism and..uncoordinated enterprise that_ is the world's disease, and it is the whole system that has to go. It has to be reconditioned down to its foundations or replaced. It cannot hope to " muddle through " amiably, wastefully and dangerously, a second time.. World peace means all that much revolution.
> ...This war storm which is breaking upon us now, due to the continued fragmentation of human government among a patchwork of sovereign states, is only one aspect of the general need for a rational consolidation of human affairs. The independent sovereign state with its perpetual war threat, armed with the resources of modern mechanical frightfulness, is only the most blatant and terrifying aspect of that same want of a coherent general control that makes overgrown, independent, sovereign, private business organisations and combinations, socially destructive. We should still be at the mercy of the " Napoleons " of commerce and the " Attilas " of finance, if there was not a gun or a battleship or a tank or a military uniform in the world. We should still be sold up and dispossessed».

4. CAPITALISM OF SANE PROPERTY AND CAPITALISM AS INSANITY IN PURSUIT OF POWER BY CHESTERTON

It is Law of preservation of force of psychic energy which is responsible for functioning Of both fields of forces of psyche. For energy of spirit it operates as scientific control, for material energy it operates as physical control. This discovery solves ancient mystery on notion «me». What is «me» if not my body? It is object of control of Law of preservation of force of psyche: it is that thing whose energy must be preserved. This is meaning of notion «me». Then have we two «selves» if we have two controls and two different objects of control? Which one of them is right one and which wrong?

We have only one self — the energy of spirit. Material energy is alien dead parasitic energy, though nothing mystery about it, ordinary mechanism of cyclic homeostasis hostile to us only

because of its parasitic nature for our essential energy. When we say «me» we mention both energy — self of spirit and «ego» of material energy. Common people usually are not able to distinguish between Self and «ego», calling both «me». Nevertheless, «Ego» is not energy. From objective point it is one of two poles of Field of Forces of energy — not the energy itself. For Ego does not exist without SuperEgo, the picture emerges in subconsciousness as integral oneness to produce then current of energy (fear and two gravitations). From subjective point of view «Ego» is photocopy of real Self (energy of spirit). If you and your photo is not one, than Self and Ego is not one thing too. W. Ostwald says that living energy is that one whose law of preservation of energy has form of self-preservation — like in case with biological energy and energy of spirit (object of scientific control of law =self, energy of spirit). But in case with material energy the reverse is true: object of physical control of law does not equalize Field of Ego-system (material energy), but only one pole of it — Ego. This is means law of preservation of material energy has not form of self-preservation and therefore is dead energy like any other determinate cyclic energy of nature (except biological — mechanical, electricity and so on). It is humanistic philosophy of Fromm, Horny, Adler, Rodgers who sharply distinguishes between true Self and False Ego.

Inferences from this analysis are apparent: Activity of Field of Ego-system is devouring energy of true Self (energy of spirit) in favor of alien, parasitic energy. This is why Egoist is insane person and why he is vicious person. Not because some moral dogma is forcing mystical laws. But because laws of nature indicates that Field of Ego-system is destruction of Self; it is not integrity of Self. To sustain Self man should go in opposite direction: in direction of abolishing Field of Ego-system. Morality is indispensible not because we should impose it as law; it is other way around. It is morality only because it is natural law of energy of spirit. And strain of this natural order will lead to madness, which is destruction of Field of Intellect.

E. Fromm, «Man for himself»:

> «The failure of modern culture lies not in its principle of individualism, not in the idea that moral virtue is the same as the pursuit of selfinterest,
> but in the deterioration of the meaning of self-interest; not
> in the fact that people are too much concerned with their self-interest, but that they are not concerned enough with the interest of their real self; not in the fact that they are too selfish, but that they do not love themselves.
> In the eighteenth and nineteenth centuries the concept of self was narrowed down increasingly; the self was felt to be constituted by the property one had. The formula for this concept of self was no longer «I am what I think» but «I am what I have,» «what I possess.» In the last few generations, under the growing influence of the market, the concept of self has shifted from meaning «I am what I possess»
> to meaning «I am as you desire me.» " Man, living in a market economy, feels himself to be a commodity. He is divorced from himself, as the seller of a commodity is divorced from what he wants to sell».

Chesterton speaks on vulgarity of imperialists in pursuit for «romance of finance», for power and money. The simile of his analysis with analysis of Max Weber is apparent (poets of numbers in pursuit of money for money to contrast with Protestants in service for God and fellow men). Chesterton and Max Weber both distinguishes between normal capitalism as enjoying free activity within your property in service to God and people; and insane capitalism as vulgarity in profanation color and sense of life in pursuit for money and power for their own sake. This is convincingly set force in books of Stanley Bing, especially in «What do Machiavelli do?». The morbid idea of business as pursuit for power.

Chesterton, «What is wrong with the world»:

> «Now if we take this house or home as a test, we may very generally lay the simple spiritual foundations of the idea. God is that which can make something out of nothing. Man (it may truly be said) is that which can make something out of anything. In other words, while the joy of God be unlimited creation, the special joy of man is limited creation, the combination of creation with limits. Man's pleasure,

therefore, is to possess conditions, but also to be partly possessed by them; to be half-controlled by the flute he plays or by the field he digs. The excitement is to get the utmost out of given conditions; the conditions will stretch, but not indefinitely.
For the mass of men the idea of artistic creation can only be expressed by an idea unpopular in present discussions — the idea of property. The average man cannot cut clay into the shape of a man; but he can cut earth into the shape of a garden; and though he arranges it with red geraniums and blue potatoes in alternate straight lines, he is still an artist; because he has chosen. The average man cannot paint the sunset whose colors be admires; but he can paint his own house with what color he chooses, and though he paints it pea green with pink spots, he is still an artist; because that is his choice. Property is merely the art of the democracy. It means that every man should have something that he can shape in his own image, as he is shaped in the image of heaven. But because he is not God, but only a graven image of God, his self-expression must deal with limits; properly with limits that are strict and even small.
…I am well aware that the word «property» has been defied in our time by the corruption of the great capitalists. One would think, to hear people talk, that the Rothchilds and the Rockefellers were on the side of property. But obviously they are the enemies of property; because they are enemies of their own limitations. They do not want their own land; but other people's. When they remove their neighbor's landmark, they also remove their own. A man with the true poetry of possession wishes to see the wall where his garden meets Smith's garden; the hedge where his farm touches Brown's. He cannot see the shape of his own land unless he sees the edges of his neighbor's. It is the negation of property that the Duke of Sutherland should have all the farms in one estate; just as it would be the negation of marriage if he had all our wives in one harem».

Max Weber, «Protestant ethic and capitalism»:

«That is in fact the only possible motivation, but it at the same time expresses what is, seen from the view-point of personal happiness, so irrational about this sort of life, where a man exists for the sake of his business, instead of the reverse. Of course, the desire for the power and recognition which the mere fact of wealth brings plays its part. When the imagination of a whole people has once been turned toward purely quantitative bigness, as in the United States, this romanticism of numbers exercises an irresistible appeal to the poets among business men. Otherwise it is in general not the real leaders, and

> especially not the permanently successful entrepreneurs, who are taken in by it. In particular, the resort to entailed estates and the nobility, with sons whose conduct at the university and in the officers' corps tries to cover up their social origin, as has been the typical history of German capitalistic parvenu families, is a product of later decadence. The ideal type of the capitalistic entrepreneur, as it has been represented even in Germany by occasional outstanding examples, has no relation to such more or less refined climbers. He avoids ostentation and unnecessary expenditure, as well as conscious enjoyment of his power, and is embarrassed by the outward signs of the social recognition which he receives. His manner of life is, in other words, often, and we shall have to investigate the historical significance of just this important fact, distinguished by a certain ascetic tendency, as appears clearly enough in the sermon of Franklin which we have quoted. It is, namely, by no means exceptional, but rather the rule, for him to have a sort of modesty which is essentially more honest than the reserve which Franklin so shrewdly recommends. He gets nothing out of his wealth for himself, except the irrational sense of having done his job well».

CHAPTER 6. THE FLOWER OF EVIL BY CHESTERTON. CHESTERTON VERSUS RUSSELL ON «FREE LOVE»

1. FUSION WITH INTEGRITY OF FRIENDLINESS AND FUSION WITHOUT INTEGRITY OF SADOMASOCHISM

It was said in previous chapters that physical control of law of preservation force of material energy produces two opposite emotional gravitations: Narcissism and Inlovesickness. The former is the case when picture of reflection of Field of Ego-system shows favorable odds as Ego is bigger than SuperEgo. The latter is the case when picture of reflection shows unfavorable odds as SuperEgo is bigger than Ego. The first emotional gravitation we termed Narcissism (Superior or Satanic Ego-protection) and the second one — Inlovesickness (Inferior or Naïve Ego-protection). Both gravitations arise as sequences of essential Fear of Field of Ego-system and are felt as attempts to «protect Ego (me, object of control) from aggression of SuperEgo (outer world). This is why we termed them both gravitations of Ego-protection, higher and lesser.

Please, bear in mind that magic mentality of physical reflection has nothing to do with truth or reality, it is just mechanism to effect current of material energy which is to be abolished with discovery of knowledge on laws of parasitic energy of mind.

Fusion of these two gravitations means fusion of the Field of Egosystem of material energy or two or more people (say crowds shouting «hi hitler», where hitler has Narcissist gravitation, crowds Inlovesickness gravitations, and officers both:

inlovesickness towards hitler and higher officers, narcissism towards crowds). Fusion of two gravitations of Ego-protection is felt as reducing of essential fear (hunger-motivation) of the Field, for it is felt as «love» between Ego and SuperEgo, the fount of danger. It is obvious, that this balance of fusion of opposite gravitations cannot last any long. Cyclic homeostasis of all material energies as mechanism of motion from non-equilibrium to equilibrium is founded on this deficient motivation of dis-balance. Alve energies like biological or energy of spirit feels this dis-balance as pain of «hunger». «Fear of supernatural forces», generated by False mirror of physical control of material energy, is such hunger of this energy to bring to function current of energy as gravitations of Ego-protection on their way to reducing Fear-hunger in repose of «love» of fusion of two opposite gravitation. To keep moving the hunger-fear of the material energy must remain unsatisfied, and motion from hunger of fear to short period of repose will keep circles going. And this hunger-fear is insatiable (and Fromm, Horney, data of social psycholohy do underscore the fact that motivation of neurotics is insatiable) due to the fact that fear is always reproduced by picture of reflection of physical control of Field of Ego-system.

Material energy is alien parasitic energy of mind which has nothing to do with real self of person as energy of spirit. This self of energy of spirit has been ailing severely while Field of Ego-system is consuming its energy. Field of forces of energy of spirit is force of gravitation between Active Intellect (Thought) and Passive Intellect (Laws of Nature) felt as thirst for knowledge. This Thirst for knowledge is Hunger of energy of spirit on its way to scientific control. The crucial distinction between material energy and energy of spirit in this respect is the fact that Hunger –Thirst for knowledge is not insatiable due to capacity o Intellect to contemplate truth of reality, laws of nature. This painful motivation of hunger thus is finite, has its end for energy in spirit, for its aim, knowledge is attainable. This is why Maslow and Fromm talk of metamotivation of healthy people as motivation

of pleasure and excess instead of motivation of pain and deficit of material energies. This stable equilibrium of energy of spirit is singular order of Controlling energy of Intellect, unavailable for determinate material energies. It is this capacity to stable equilibrium which provides for Controlling energy liner motion and capacity to growth unlike material energies moving in close circles of pain and unable to embrace force of other energies.

The fact is that fusion of emotional gravitations of Field of Ego-system does not involve the fusion of people, that is to say fusion of their real self of energy of spirit. On the contrary, current of material energy between people keeps them divorced from each other. It is Fromm's great impact in psychology to describe these mechanisms in «Art of Love». He termed fusion of gravitations of Field of Ego-system as «sadomasochism» of morbid relations and had emphasized that this is «fusion without integrity» unlike the true love-friendship. He could not employ terms of Energetics to express the process precisely as fusion of one energy and divorce of another energy. Bertrand Russell and Abraham Maslow also formulated sharp distinction between morbid love of «bloodsucking» and healthy love of «reciprocal exchange». This latter one is the one of «fusion with integrity» according to Fromm. In terms of Energetics this means fusion of energy of spirit of real self of people.

The thing is these two kinds of «love» (sadomasochism of fusion of material energy and friendship of fusion of energy of spirit) form the psychological ground of types of bond between people. What is called «friends» may appear to be real friends (fusion of energy of spirit) or envious hypocrites (no any fusion). What is called trade or business of professional relations also will differ respectively of the energetic ground: all that is founded on energy of spirit will be relations of true friends, rational authority and constructive efficacy. On the contrary, all that is founded on the material energy will be bonds of hypocrite hate and envy, irrational (magic) authority, leisure and inefficiency. Biology as sexual intercourse does not change in the least the these

essentials of intercourse on plane of psychology (psychic energy). «Love» of sadomasochism with of without sexual intercourse will remain with fundamental characteristics of fusion of material energy (command-obedience relations based on fear) and division of energy of spirit (which feels as fear and envy with hypocrite's smiles, the mask as K. Rodgers says).

This is why the core of social relations as well as of economics is not founded on means of economical production and technology as Marx asserted. Controlling energy of spirit is our Capital altogether with all its treasures of knowledge. Material energy of Field of Ego-system — disease and vice and destitution of mankind.

K. Horney, «Neurosis and Human growth»:

> «Furthermore, like any other compulsive drive, the search for glory has the quality of *insatiability.* It must operate as long as the unknown (to himself) forces are driving him. There may be a glow of elation over the favorable reception of some work done, over a victory won, over any sign of recognition or admiration — but it does not last. A success may hardly be experienced as such in the first place, or, at the least, must make room for despondency or fear soon after. In any case, the relentless chase after more prestige, more money, more women, more victories and conquests keeps going, with hardly any satisfaction or respite. Finally, the compulsive nature of a drive shows in the *reactions to its frustration.* The greater its subjective importance, the more impelling is the need to attain its goal, and hence the more intense the reactions to frustration. These constitute one of the ways in which we can measure the intensity of a drive. Although this is not always plainly visible, the search for glory is a most powerful drive. It can be like a demoniacal obsession, almost like a monster swallowing up the individual who has created it. And so the reactions to frustration must be severe. They are indicated by the terror of doom and disgrace that for many people is spelled in the idea of failure. Reactions of panic, depression, despair, rage at self and others to what is conceived as «failure» are frequent, and entirely out of proportion to the actual importance of the occasion. The phobia of falling from heights is a frequent expression of the dread of falling from the heights of illusory grandeur».

A. Maslow, Motivation and personality:

> «It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for selfactualizing people, e.g., metamotivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and *preparing* to live. Perhaps the ordinary concept of motivation should apply *only* to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But selfactualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self·actualization».

A. Maslow «Motivation and personality»:

> «For the basically deprived man the world is a dangerous place, a jungle, an enemy territory populated by (I) those whom he can dominate and (2) those who can dominate him. His value system is of necessity, like that of any jungle denizen, dominated and organized by the lower needs, especially the creature needs and the safety needs. The basically satisfied person is in a different case. He can afford out of his abundance to take these needs and their satisfaction for granted and can devote himself to higher gratifications. This is to say that their value systems are different, in fact *must* be different. Closely related to self-acceptance and to acceptance of others is (I) their lack of defensiveness, protective coloration, or pose, and (2) their distaste for such artificialities in others. Cant, guile, hypocrisy, front, face, playing a game, trying to impress in conventional ways: these are all absent in themselves to an unusual degree».

Maslow, «Toward Q Humanistic Biology»:

> «that the so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures'" in the same sense that is indicated in the Olds or Kamiya experiments. Certainly this is what we already know

> from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» as perversions is actually a great deal of anguish pain and fear. Within the subjective realm itself we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson (1 6 1) has demonstrated clearly that sexual criminals have wry feeble sexual reactions. not strong ones. Kirkendall (6 1) also shows the subjective superiority of loving sex over unloving sex».

Erich Fromm, «Man for himself»:

> «In the one case the deficiency is grounded in normal chemical processes within the organism; in the other case it is the result of psychic disfunctioning. In both cases the deficiency causes tensions and the relief from it results in pleasure. All other irrational desires which do not assume the form of bodily needs, like the passionate craving for fame, for domination, or for submission, envy, and jealousy, are also rooted in the character structure of a person and spring from a crippling or distortion within the personality. The pleasure felt in the satisfaction of these passions is also caused by the relief from psychic tension as in the case of neurotically conditioned bodily desires. Although the pleasure derived from the satisfaction of genuine physiological needs and of irrational psychic needs consists in the relief from tension, the quality of the pleasure differs significantly. The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be «satisfied.» They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires».

E. Fromm, «Art of loving»:

> «The masochistic person does not have to make decisions, does not have to take any risks; he is never alone but he is not independent; he has no integrity; he is not yet fully born. In a religious context the object of worship is called an idol; in a secular context of a masochistic love relationship the essential mechanism, that of idolatry, is the same. The sadistic person is as dependent on the submissive person as the latter is on the former; neither can live without the other. The

> difference is only that the sadistic person commands, exploits, hurts, humiliates, and that the masochistic person is commanded, exploited, hurt, humiliated. This is a considerable difference in a realistic sense; in a deeper emotional sense, the difference is not so great as that which they both have in common: fusion without integrity. If one understands this, it is also not surprising to find that usually a person reacts in both the sadistic and the masochistic manner, usually toward different objects. In contrast to symbiotic union, mature love is union under the condition of preserving one's integrity, one's individuality. Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two».

E. Fromm, «Art of loving»:

> «Sexual desire aims at fusion — and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy. Love can inspire the wish for sexual union; in this case the physical relationship is lacking in greediness, in a wish to conquer or to be conquered, but is blended with tenderness. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense»

David Myer, «Social psychology»:

> «Does sustainable consumption indeed enable «the good life?» Does being welloff produce — or at least correlate with — psychological well-being? Once a comfortable income level is reached, more and more money produces diminishing long-term returns. World values researcher Ronald Inglehart (1990, p. 242) therefore found the income-happiness correlation to be «surprisingly weak.» Even the super-rich — the *Forbes* 100 wealthiest Americans — have reported only slightly greater happiness than average (Diener & others, 1985). And even winning a state lottery seems not to enduringly elevate well-being (Brickman & others, 1978). Such jolts of joy have «a short half-life,» notes Richard Ryan (1999). We can ask, third, whether, over time, a culture's *happiness rises with its affluence*. Does our collective well-being float upward with a rising economic tide? In 1957, as

economist John Kenneth Galbraith was describing the United States as *The Affluent Society,* Americans' per-person income was (in 2000 dollars) about $9,000. Today, as Figure 16.6 indicates, the United States is a doubly affluent society. Although this rising tide has lifted the yachts faster than the dinghies, nearly all boats have risen. With double the spending power, thanks partly to the surge in married women's employment, we now own twice as many cars per person, eat out twice as often, and are supported by a whole new world of technology. Since 1960 we have also seen the proportion of households with dishwashers rise from 7 to 60 percent, with clothes dryers rise from 20 to 74 percent, and with air-conditioning rise from 15 to 86 percent (Bureau of the Census, 2009). So, believing that it's «very important» to «be very well-off financially,» and having become better off financially, are today's Americans happier? Are they happier with espresso coffee, caller ID, camera cell phones, and suitcases on wheels than before? They are not. Since 1957 the number of Americans who say they are «very happy» has declined slightly: from 35 to 32 percent. Twice as rich and apparently no happier. Meanwhile, the divorce rate has doubled, the teen suicide rate has more than doubled, and more people than ever (especially teens and young adults) are depressed. We might call this soaring wealth and shrinking spirit «the American paradox.» More than ever, we have big houses and broken homes, high incomes and low morale, more comfortable cars and more road rage. We excel at making a living but often fail at making a life. We celebrate our prosperity but yearn for purpose. We cherish our freedoms but long for connection. In an age of plenty, we feel spiritual hunger (Myers, 2000a). It is hard to avoid a startling conclusion: Our becoming much better-off over the last five decades has not been accompanied by one iota of increased subjective wellbeing. The same has been true of the European countries and Japan, reports Richard Easterlin (1995). In Britain, for example, great increases in the percent of households with cars, central heating, and telephones have not been accompanied by increased happiness. After a decade of extraordinary economic growth in China — from few owning a phone and 40 percent owning a color television to most people now having such things — Gallup surveys revealed a *decreasing* proportion of people satisfied «with the way things are going in your life today» (Burkholder, 2005). The findings are startling because they challenge modern materialism: *Economic growth has provided no apparent boost to human morale*. It is striking that economic growth in affluent countries has failed to satisfy. It is

> further striking that individuals who strive most for wealth tend to live with lower wellbeing. This finding «comes through very strongly in every culture I've looked at,» reports Richard Ryan (1999). Seek extrinsic goals — wealth, beauty, popularity — and you may find anxiety, depression, and psychosomatic ills (Eckersley, 2005; Sheldon & others, 2004). Those who instead strive for intrinsic goals such as «intimacy, personal growth, and contribution to the community» experience a higher quality of life, concludes Tim Kasser (2000, 2002). Pause a moment and think: What is the most personally satisfying event that you experienced in the last month? At the bottom of the list
> of factors predicting satisfaction were money and luxury. People who identify themselves with expensive possessions experience fewer positive moods, report Emily Solberg, Ed Diener, and Michael Robinson (2003).
> Such materialists tend to report a relatively large gap between what they want and what they have, and to enjoy fewer close, fulfilling relationships. The challenge for healthy nations, then, is to foster improving standards of living without encouraging a materialism and consumerism that displaces the deep need to belong.
> «I always in the back of my mind figured a lot of money will buy you a little bit of happiness. But it's not really true.» — *GOOGLE BILLIONAIRE COFOUNDER SERGEY BRIN, 2006»*

2. NAÏVE COMMON PEOPLE AND INFERIOR EGO-PROTECTION. COLDNESS OF CHLOE

It is true that Both gravitations of cyclic homeostasis of physical control — narcissism and inlovesickness — are equal parts of material energy and as such disease. Some people, as G. Spenser held in description of officers of ancient tyranny often abide on both simultaneously: Inlovesickness employed towards men on upper layers of social ladder and Narcissism towards men on lower layers of social ladder. These people are likely to be as perverse as tyrants themselves with stable Superior Ego-protection (Narcissism). I termed this kind of Ego-protection «Satanism», for it is exactly the case as we shall see below. It was Plato to be first to emphasize peculiarity of perverse psychology of tyrants.

And yet there are Naïve people with feeble activity of Field of Ego-system, who hardly know what true Superior Ego-protection of cunning and violence means, and are exposed majorly to the activity of Inferior Ego-protection of obedience. The health of true Self of energy of spirit is as likely to be majorly preserved undisturbed in latter cases as likely to be mortified in the former cases. This is important distinction and we ought to mention it. Chekhov's Anna in above citation is perfect instance of such harmless Inferior Ego-protection of Inlovesickness, which allows for preservation of sanity of common people with this low activity of material energy. And this may explain why Russian literature, especially Tolstoy, Dostoyevsky, Chekhov, Herzen, Kropotkin, Merezhkovsky, Gogol describe common people as sane and hounded by tyrants from upper layers of society, perverse as a rule with cunning of Superior Ego-protection of Narcissism.

If there is harm in Inferior Ego-protection it is majorly danger for themselves, for obedience to the wicked will of Narcissist may be equalized to suicide. Besides, this obedience, as Milgram's experiments on Obedience to Authority exhibited, muddles men's moral sense and will and makes them convenient tool in hands of Narcissist (such as Hilter for example).

Chesterton who dislikes non-resistance theory of count Tolstoy and his «papal encyclical against music» nevertheless is on the side of Tolstoy when highly praising sanity of common people, persecuted by men in power as he maintains. He demands freedom for common people to preserve their wisdom undisturbed by muddled propaganda of upper classes. And here they again in complete agreement with Russell much concerned with effect of nocuous propaganda on the consciousness of common people.

G. Chesterton, «What is wrong with the world»:

> «But, as a matter of fact, the traditions of the poor are mostly simply the traditions of humanity, a thing which many of us have not seen for some time. For instance, workingmen have a tradition that if one is talking about a vile thing it is better to talk of it in coarse language; one is the less likely to be seduced into excusing it. But mankind had

this tradition also, until the Puritans and their children, the Ibsenites, started the opposite idea, that it does not matter what you say so long as you say it with long words and a long face. Or again, the educated classes have tabooed most jesting about personal appearance; but in doing this they taboo not only the humor of the slums, but more than half the healthy literature of the world; they put polite nose-bags on the noses of Punch and Bardolph, Stiggins and Cyrano de Bergerac. Again, the educated classes have adopted a hideous and heathen custom of considering death as too dreadful to talk about, and letting it remain a secret for each person, like some private malformation. The poor, on the contrary, make a great gossip and display about bereavement; and they are right. They have hold of a truth of psychology which is at the back of all the funeral customs of the children of men. The way to lessen sorrow is to make a lot of it. The way to endure a painful crisis is to insist very much that it is a crisis; to permit people who must feel sad at least to feel important. In this the poor are simply the priests of the universal civilization; and in their stuffy feasts and solemn chattering there is the smell of the baked meats of Hamlet and the dust and echo of the funeral games of Patroclus. The things philanthropists barely excuse (or do not excuse) in the life of the laboring classes are simply the things we have to excuse in all the greatest monuments of man. It may be that the laborer is as gross as Shakespeare or as garrulous as Homer; that if he is religious he talks nearly as much about hell as Dante; that if he is worldly he talks nearly as much about drink as Dickens. Nor is the poor man without historic support if he thinks less of that ceremonial washing which Christ dismissed, and rather more of that ceremonial drinking which Christ specially sanctified. It is not merely what goeth into the mouth but what cometh out the mouth that, in their opinion, defileth a man. The only difference between the poor man of to-day and the saints and heroes of history is that which in all classes separates the common man who can feel things from the great man who can express them. What he feels is merely the heritage of man.

Can anyone alive even pretend to point out any way in which these special virtues and traditions of the poor are reproduced in the education of the poor? I do not wish the coster's irony to appeal as coarsely in the school as it does in the tap room; but does it appear at all? Does schoolmaster sympathize in the least with the poor man's point of honor against official institutions? Is it not quite certain that the ordinary elementary schoolmaster will think it not merely natural but simply conscientious to eradicate all these rugged legends of a laborious people, and on principle to preach soap and Socialism

> against beer and liberty? In the lower classes the school master does not work for the parent, but against the parent. Modern education means handing down the customs of the minority, and rooting out the customs of the majority. Instead of their Christlike charity, their Shakespearean laughter and their high Homeric reverence for the dead, the poor have imposed on them mere pedantic copies of the prejudices of the remote rich. They must think a bathroom a necessity because to the lucky it is a luxury; they must swing Swedish clubs because their masters are afraid of English cudgels; and they must get over their prejudice against being fed by the parish, because aristocrats feel no shame about being fed by the nation».

Narcissists of upper classes have to keep afloat Inlovesickness as «awe of power» of lower classes to employ it as obedience. It is this mechanism of physical control which is essential for violence-slavery relations of all epochs of mankind history. It was not «economical struggle of classes for survival», for it has nothing rational within. It was irrational mechanism of cyclic homeostasis of physical control of parasitic energy, absolutely pathological activity pernicious ultimately for upper classes as well as for lower classes. At present, absence of knowledge on psychic energy and thus inefficiency of scientific control facilitate cunning of crafty narcissists in pursuit of dominance. Russell and Chesterton have paid much attention to wicked propaganda of upper classes aiming to stunt growth of consciousness of common people.

Fortunately for modern tyrants the education of nowadays is really of perfect convenience for the purposes of Narcissist or Imperialists as you like. Religion is no any longer metaphysics of Intellect but magic formulas teaching obedience to upper classes Narcissist. Philosophy and social study is no longer science. On the contrary, t is influence of agnosticism, skepticism and Darwinism to thwart thought and scientific control of energy of spirit and to justify in Darwinism wickedest impulses of blackguards. Russell had fought degraded to magic religion and rightly. Chesterton made it his responsibility to fight skeptics and Darwinians, who had destroyed integrity of thought.

G. Chesterton, «What is wrong with the world»:

«But whatever be the pathos of the London poor, it has nothing to do with being uneducated. So far from being without guidance, they are guided constantly, earnestly, excitedly; only guided wrong. The poor are not at all neglected, they are merely oppressed; nay, rather they are persecuted. There are no people in London who are not appealed to by the rich; the appeals of the rich shriek from every hoarding and shout from every hustings. For it should always be remembered that the queer, abrupt ugliness of our streets and costumes are not the creation of democracy, but of aristocracy. The House of Lords objected to the Embankment being disfigured by trams. But most of the rich men who disfigure the street-walls with their wares are actually in the House of Lords. The peers make the country seats beautiful by making the town streets hideous. This, however, is parenthetical. The point is, that the poor in London are not left alone, but rather deafened and bewildered with raucous and despotic advice. They are not like sheep without a shepherd. They are more like one sheep whom twenty-seven shepherds are shouting at. All the newspapers, all the new advertisements, all the new medicines and new theologies, all the glare and blare of the gas and brass of modern times — it is against these that the national school must bear up if it can. I will not question that our elementary education is better than barbaric ignorance. But there is no barbaric ignorance. I do not doubt that our schools would be good for uninstructed boys. But there are no uninstructed boys. A modern London school ought not merely to be clearer, kindlier, more clever and more rapid than ignorance and darkness. It must also be clearer than a picture postcard, cleverer than a Limerick competition, quicker than the tram, and kindlier than the tavern. The school, in fact, has the responsibility of universal rivalry. We need not deny that everywhere there is a light that must conquer darkness. But here we demand a light that can conquer light.

…When Lord Morley said that the House of Lords must be either mended or ended, he used a phrase which has caused some confusion; because it might seem to suggest that mending and ending are somewhat similar things. I wish specially to insist on the fact that mending and ending are opposite things. You mend a thing because you like it; you end a thing because you don't. To mend is to strengthen. I, for instance, disbelieve in oligarchy; so I would no more mend the House of Lords than I would mend a thumbscrew. On the other hand, I do believe in the family; therefore I would mend the family as I would mend a chair; and I will never deny for a moment that the modern family is a chair that wants mending. But here comes in the essential point about the mass of modern advanced sociologists.

> Here are two institutions that have always been fundamental with mankind, the family and the state»

There is another question which inaugurated serious quarrel in opinions of two great thinkers: Russell and Chesterton. Wells sided with Russell in this quarrel on issue of «free love». Wells and Russell maintained in pace with their time that free sex s healthy and not immoral thing, while Chesterton raised grave objections arguing that here is not such notion as «free love» for sane people.

However, science is on the side of Chesterton. Maslow and Fromm pointed out that neurotics' or ego-centered people's biological impulses got upset too under effect of psychic disturbance. Namely, not only in meals disorder such as bulimia or anorexia, but also in sex disorder such as insatiable over indulgence of profligacy or frigidity of entire indifference to sex.

Simon de Beauvoir has made Inlovesickness of women and their consequent frigidity a central line of argument of «Second sex». She holds that Inlovesickness of women being psychic disturbance produces physical disturbance as frigidity of women. And it is exactly attitude of Chestrton. He blames males of his modernity in profligacy as result of insanity of epoch and defends women from attack of Darwinian sex maniacs, reminding them that it is «coldness of Chloe» that have been mythology of femles sexuality and not modern fantasies of Darwinists. And manifests his care for women reminding them that symbol of dignity is not trousers but skirt.

Chesterton, «Wha is wrong with the world»:

> «In all the old flowery and pastoral love-songs, those of the seventeenth and eighteenth centuries especially, you will find a perpetual reproach against woman in the matter of her coldness; ceaseless and stale similes that compare her eyes to northern stars, her heart to ice, or her bosom to snow. Now most of us have always supposed these old and iterant phrases to be a mere pattern of dead words, a thing like a cold wall-paper. Yet I think those old cavalier poets who wrote about the coldness of Chloe had hold of a psychological truth missed in nearly all the realistic novels

> of today. Our psychological romancers perpetually represent wives as striking terror into their husbands by rolling on the floor, gnashing their teeth, throwing about the furniture or poisoning the coffee; all this upon some strange fixed theory that women are what they call emotional. But in truth the old and frigid form is much nearer to the vital fact. Most men if they spoke with any sincerity would agree that the most terrible quality in women, whether in friendship, courtship or marriage, was not so much being emotional as being unemotional.
> There is an awful armor of ice which may be the legitimate protection of a more delicate organism; but whatever be the psychological explanation there can surely be no question of the fact. The instinctive cry of the female in anger is noli me tangere. I take this as the most obvious and at the same time the least hackneyed instance of a fundamental quality in the female tradition, which has tended in our time to be almost immeasurably misunderstood, both by the cant of moralists and the cant of immoralists. The proper name for the thing is modesty; but as we live in an age of prejudice and must not call things by their right names, we will yield to a more modern nomenclature and call it dignity. Whatever else it is, it is the thing which a thousand poets and a million lovers have called the coldness of Chloe.
> …It is quite certain that the skirt means female dignity, not female submission; it can be proved by the simplest of all tests. No ruler would deliberately dress up in the recognized fetters of a slave; no judge would appear covered with broad arrows. But when men wish to be safely impressive, as judges, priests or kings, they do wear skirts, the long, trailing robes of female dignity The whole world is under petticoat government; for even men wear petticoats when they wish to govern».

Chesterton's Language of apology of poor common people against narcissists of upper classes implies that they are wicked people, crafty and mean in their ruthless persecution of naïve sanity of honest people. And he finishes hi book warning honest people against cunning of wicked upper classes always ready to violate rights of poor under some «scientific occasion». «With the red hair of one she-urchin in the gutter I will set fire to all modern civilization», — his last words to insane world of Imperialists.

Chestrton, what is wrong with the world»:

> «Because the workingman has these two persons on top of him, the landlord sitting (literally) on his stomach, and the schoolmaster sitting (literally) on his head, the workingman must allow his little girl's hair, first to be neglected from poverty, next to be poisoned by promiscuity, and, lastly, to be abolished by hygiene. He, perhaps, was proud of his little girl's hair. But he does not count.
>
> Upon this simple principle (or rather precedent) the sociological doctor drives gayly ahead. When a crapulous tyranny crushes men down into the dirt, so that their very hair is dirty, the scientific course is clear. It would be long and laborious to cut off the heads of the tyrants; it is easier to cut off the hair of the slaves. In the same way, if it should ever happen that poor children, screaming with toothache, disturbed any schoolmaster or artistic gentleman, it would be easy to pull out all the teeth of the poor; if their nails were disgustingly dirty, their nails could be plucked out; if their noses were indecently blown, their noses could be cut off. The appearance of our humbler fellow-citizen could be quite strikingly simplified before we had done with him. But all this is not a bit wilder than the brute fact that a doctor can walk into the house of a free man, whose daughter's hair may be as clean as spring flowers, and order him to cut it off. In truth, it is only by eternal institutions like hair that we can test passing institutions like empires. If a house is so built as to knock a man's head off when he enters it, it is built wrong. … It is the most awful thought in all our anarchy, that most of the ancient blows struck for freedom would not be struck at all to-day, because of the obscuration of the clean, popular customs from which they came. The insult that brought down the hammer of Wat Tyler might now be called a medical examination. That which Virginius loathed and avenged as foul slavery might now be praised as free love. The cruel taunt of Foulon, «Let them eat grass,» might now be represented as the dying cry of an idealistic vegetarian. Those great scissors of science that would snip off the curls of the poor little school children are ceaselessly snapping closer and closer to cut off all the corners and fringes of the arts and honors of the poor. Soon they will be twisting necks to suit clean collars, and hacking feet to fit new boots. It never seems to strike them that the body is more than raiment; that the Sabbath was made for man; that all institutions shall be judged and damned by whether they have fitted the normal flesh and spirit. It is the test of political sanity to keep your head. It is the test of artistic sanity to keep your hair on.
>
> Now the whole parable and purpose of these last pages, and indeed of all these pages, is this: to assert that we must instantly begin all over again, and begin at the other end. I begin with a little girl's hair.

> That I know is a good thing at any rate. Whatever else is evil, the pride of a good mother in the beauty of her daughter is good. It is one of those adamantine tendernesses which are the touchstones of every age and race. If other things are against it, other things must go down. If landlords and laws and sciences are against it, landlords and laws and sciences must go down. With the red hair of one she-urchin in the gutter I will set fire to all modern civilization. Because a girl should have long hair, she should have clean hair; because she should have clean hair, she should not have an unclean home: because she should not have an unclean home, she should have a free and leisured mother; because she should have a free mother, she should not have an usurious landlord; because there should not be an usurious landlord, there should be a redistribution of property; because there should be a redistribution of property, there shall be a revolution. That little urchin with the gold-red hair, whom I have just watched toddling past my house, she shall not be lopped and lamed and altered; her hair shall not be cut short like a convict's; no, all the kingdoms of the earth shall be hacked about and mutilated to suit her. She is the human and sacred image; all around her the social fabric shall sway and split and fall; the pillars of society shall be shaken, and the roofs of ages come rushing down, and not one hair of her head shall be harmed».

3. SATANIC EGO-PROTECTION OF NARCISSIST. DEVIL AS WORSHIP OF POWER OF PHYSICAL CONTROL. CHURCH OF SATAN AND BIBLE BY DARWIN

There is nothing rational in wars, in tyranny, in slavery, in exploitation. Nor struggle of economic classes, nor realpolitics of national interests, nor any conceivable reasons of inflicting pain on other people have no excuses in «rational motivation».

Humanity as possessor of Scientific Control has only one conceivable way of arranging its relations with outer world. It is Civitas Dei of collaboration in very rational sense between people on he basis of ethics and friendliness of energy of spirit on the one side; and scientific institutions for collective control of force of nature with regard to preservation the health of nature as well as the health of energy of spirit of mankind. There will be ample room for personal initiative as well as for collective collaboration,

for it is fact of science that individuality of person develops altogether with socialization being two sides of one phenomenon: sane energy of spirit (Maslow, Russell, Rodgers, Spenser, findings of Porras and Collins). This is extremely simple; all complexities spring from absurdities of nonsensical wars of material energy, killing reason and sanity of people.

The only thing which has caused the bulk of great evil of the earth is Superior Ego-protection of dead, material energy as pernicious for its carriers as for the rest of humanity.

To distinguish between Evil and Good one has to learn laws of nature, for Good is natural state of things according to laws, and Evil may be only revolt against natural order of things. Superior Ego-protection of Narcissist may be contemplated like such revolt of material energy against Controlling energy of Intellect. Chesterton terms it the Fall of Satan since the time of his rebel against God and his victory in men's heart. This is perfect metaphor of states of affaires with Evil of Narcissist Ego-protection. This is why we also came to term this Superior Ego-protection of emotional gravitation of Narcissism — Satan-Ego or Satanic Ego-protection.

Chesterton with his brilliant perspicacity maintained in «Everlasting Man» that magic mentality of savages had turned from white magic of poetical paganism to black magic of self-conscious worship of devils in pursuit of «awe of power». He suggested there that while antique civilization of Rome had been to the greater degree poetry of healthy paganism, the enemy of Rome remained avowedly worshiper of devil Moloch. His considerations with this respect he sets forth in fine passage on origin of worship of devils:

Chesterton, «Everlasting Man»:

> «Whether it be because the Fall has really brought men nearer to less desirable neighbours in the spiritual world, or whether it is merely that the
> mood of men eager or greedy finds it easier to imagine evil, I believe that the

black magic of witchcraft has been much more practical and much less poetical
than the white magic of mythology. I fancy the garden of the witch has been
kept much more carefully than the woodland of the nymph. I fancy the evil
field has even been more fruitful than the good. To start with, some impulse,
perhaps a sort of desperate impulse, drove men to the darker powers when
dealing with practical problems. There was a sort of secret and perverse
feeling that the darker powers would really do things; that they had no nonsense about them. And indeed that popular phase exactly expresses the
point. The gods of mere mythology had a great deal of nonsense about them.
They had a great deal of good nonsense about them; in the happy and hilarious
sense in which we talk of the nonsense of Jabberwocky or the Land where
Jumblies live. But the man consulting a demon felt as many a man has felt in
consulting a detective, especially a private detective; that it was dirty work but
the work would really be done. A man did not exactly go into the wood to meet
a nymph; he rather went with the hope of meeting a nymph. It was an adventure rather than an assignation. But the devil really kept his
appointments and even in one sense kept his promises; even if a man sometimes wished afterwards, like Macbeth, that he had broken them.
In the accounts given us of many rude or savage races we gather that the cult of
demons often came after the cult of deities, and even after the cult of one single
and supreme deity. It may be suspected that in almost all such places the
higher deity is felt to be too far off for appeal in certain petty matters, and men
invoke the spirits because they are in a more literal sense familiar spirits.
But with the idea of employing the demons who get things done, a new idea

appears more worthy of the demons. It may indeed be truly described as the
idea of being worthy of the demons; of making oneself fit for their fastidious
and exacting society. Superstition of the lighter sort toys with the idea that
some trifle, some small gesture such as throwing the salt, may touch the hidden spring that works the mysterious machinery of the world. And there is
after all something in the idea of such an Open Sesame. But with the appeal to
lower spirits comes the horrible notion that the gesture must not only be very
small but very low; that it must be a monkey trick of an utterly ugly and
unworthy sort. Sooner or later a man deliberately sets himself to do the most
disgusting thing he can think of. It is felt that the extreme of evil will extort a
sort of attention or answer from the evil powers under the surface of the
world. This is the meaning of most of the cannibalism in the world. For most
cannibalism is not a primitive or even a bestial habit. It is artificial and even
artistic, a sort of art for art's sake. Men do not do it because they do not think it
horrible; but, on the contrary, because they do think it horrible. They wish, in
the most literal sense, to sup on horrors. That is why it is often found that rude
races like the Australian natives are not cannibals; while much more refined
and intelligent races, like the New Zealand Maories, occasionally are. They are
refined and intelligent enough to indulge sometimes in a self-conscious diabolism. But if we could understand their minds, or even really understand
their language, we should probably find that they were not acting as ignorant,
that is as innocent cannibals. They are not doing it because they do not think it

wrong, but precisely because they do think it wrong. They are acting like a
Parisian decadent at a Black Mass. But the Black Mass has to hide underground
from the presence of the real Mass. In other words, the demons have really
been in hiding since the coming of Christ on earth. The cannibalism of the
higher barbarians is in hiding from the civilisation of the white man. But before
Christendom, and especially outside Europe, this was not always so. In the
ancient world the demons often wandered abroad like dragons. They could be
positively and publicly enthroned as gods. Their enormous images could be set
up in public temples in the centre of populous cities. And all over the world the
traces can be found of this striking and solid fact, so curiously overlooked by
the moderns who speak of all such evil as primitive and early in evolution, that
as a matter of fact some of the very highest civilisations of the world were the
very places where the horns of Satan were exalted, not only to the stars but in
the face of the sun. Take for example the Aztecs and American Indians of the
ancient empires of Mexico and Peru. They were at least as elaborate as Egypt
or China and only less lively than that central civilisation which is our own. But
those who criticise that central civilisation (which is always their own
civilisation) have a curious habit of not merely doing their legitimate duty in
condemning its crimes, but of going out of their way to idealise its victims.
They always assume that before the advent of Europe there was nothing
anywhere but Eden. And Swinburne, in that spirited chorus of the nations in

«Songs before Sunrise,» used an expression about Spain in her South American conquests which always struck me as very strange. He said something about
'her sins and sons through sinless lands dispersed,» and how they 'made
accursed the name of man and thrice accursed the name of God.» It may be
reasonable enough that he should say the Spaniards were sinful, but why in the
world should he say that the South Americans were sinless? Why should he
have supposed that continent to be exclusively populated by archangels or
saints perfect in heaven? It would be a strong thing to say of the most respectable neighbourhood; but when we come to think of what we really do
know of that society the remark is rather funny. We know that the sinless
priests of this sinless people worshipped sinless gods, who accepted as the
nectar and ambrosia of their sunny paradise nothing but incessant human
sacrifice accompanied by horrible torments. We may note also in the
mythology of this American civilisation that element of reversal or violence
against instinct of which Dante wrote; which runs backwards everywhere
through the unnatural religion of the demons. It is notable not only in ethics
but in aesthetics. A South American idol was made as ugly as possible, as a
Greek image was made as beautiful as possible. They were seeking the secret
of power, by working backwards against their own nature and the nature of
things. There was always a sort of yearning to carve at last, in gold or granite or
the dark red timber of the forests, a face at which the sky itself would break
like a cracked mirror. In any case it is clear enough that the painted and gilded civilisation of tropical
America systematically indulged in human sacrifice».

The thing is that physical control of Field of Ego-system has no ethics, morality. The latter being inherent to energy of spirit. Physical control is control of physical pressure: the more dominance of Ego over the outer world, the harder the pressure the better. This is quantitative abstraction of force emasculated of any other meaning except degree of pressure and aim of dominance. And this is exactly what avowed worshipers of devil profess to be their goal: force of Ego in dominance over the world. Ancient worshipers of Devil operated with customary to them magic, for mankind have risen from magic mentality of savages; magic meant to them worship of force, awe of power in absurd rituals and lately in avowed hate and aggression, for hunger for violence is essential to material energy of Ego-system.

This «practicality» of worshipers of Devil of later period of «cultured savages» Chesterton is referring to may mean that with laps of time experience taught ancient people that worship of force, awe of power can be reached through cunning and through «most disgusting things». And many of them left old rituals of magic and applied this newly acquired practicality in worship of naked force (abstract quantitative force 0f physical control).

The righteousness of Chesterton in his assumption that some savages had indulged in self-conscious worship of evil could not be demonstrated better than in sudden erection of Church of Satan of Darwinian's adherents. The thing is the boast of agnostics and Darwinians was repudiation of magic on the ground of scientific and rational thought. But as Chesterton demonstrated in his analysis of modern philosophy the real result of Darwinism had been destruction of thought and science. And breakdown of thought sickening energy of spirit will lead to facilitation of material energy of physical control which is magic mentality of Field of Intellect. And here we are. Darwinians avowedly concede they has nothing to do with science and thought, for they are worshipers of devil of magic mentality.

Wikipedia (LaVeyan Darwinism, Satanic Bible):

«Human nature and social Darwinism Social Darwinism and the concept of «human nature» are ideas that
are prevalent throughout *The Satanic Bible*. LaVey describes Satanism as «a religion based on the universal traits of man, and humans are
described throughout as inherently carnal and animalistic. Each of the seven deadly sins is described as part of human's natural instinct, and are thus advocated. Social Darwinism is particularly noticeable in *The Book of Satan*, where LaVey plagiarizes portions of Redbeard's *Might Is Right*, though it also appears throughout in references to man's
inherent strength and instinct for self-preservation. LaVeyan Satanism has been described as «institutionalism of Machiavellian self-interest» because of many of these themes
The Nine Satanic Statements are a set of nine assertions made by LaVey in the introductory chapters of *The Satanic Bible*. They are considered a touchstone of contemporary organized Satanism that constitute,
in effect, brief aphorisms that capture Satanic philosophy. The first three
statements touch on «indulgence», «vital existence» and «undefiled wisdom» which presents a positive view of the Satanist as a carnal,
physical and pragmatic being, where enjoyment of physical existence and an undiluted view of this-worldly truth are promoted as the core
values of Satanism, combining elements of Darwinism and Epicureanism.
Satan represents indulgence instead of abstinence.
Satan represents vital existence instead of spiritual pipe dreams.
Satan represents man as just another animal who, because of his «divine spiritual and intellectual development», has become the most vicious animal of all.
Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
Satan has been the best friend the Church has ever had, as he has kept it in business all these years
The religion's doctrines differ from the popular image of Satanism as
the worship of an evil supernatural entity. Adherents do not
consider Satan to be a literal being or entity, but a positive archetype representing pride, carnality, and enlightenment. They embrace him as a symbol of defiance against Abrahamic religions, which adherents
criticize for suppressing humanity's natural instincts and encouraging irrationality. Church doctrines are based
on materialism and philosophical naturalism, rejecting the existence of the supernatural (including Satan and God), body-soul dualism, life after death, and the view that mankind are above animals and exist

> in an moral universe. It promotes a philosophy based
> on individualism and egoism, coupled with Social Darwinism and antiegalitarianism.
> LaVey valued success, «not evil for its own sake».

Chesterton accusing some cycles of business as «romance of finance» (pursuit of money and power) to be latent worshipers of devil could hardly fancy in most wild fantasies that some day they will erect avowedly Church of Satan on the foundation of Darwinian Bible. It is interesting in this respect to trace his thought on war between satanic Carthage and divine Rome. In the middle of his brilliant argument he gives definition of modern worshipers of money, power and devil. Besides, I think this is best comprehension of defeat of Rome in war with Hannibal and best account on following triumph of Rme.

Chesterton, «Everlasting man»:

> «Carthage was an aristocracy, as are most of such mercantile states. The
> pressure of the rich on the poor was impersonal as well as irresistible. For such
> aristocracies never permit personal government, which is perhaps why this
> one was jealous of personal talent. But genius can turn up anywhere, even in a
> governing class. ...The Roman augurs and scribes who said in that hour that it brought forth
> unearthly prodigies, that a child was born with the head of an elephant or that
> stars fell down like hailstones, had a far more philosophical grasp of what had
> really happened than the modern historian who can see nothing in it but a
> success of strategy concluding a rivalry in commerce. Something far different
> was felt at the time and on the spot, as it is always felt by those who experience
> a foreign atmosphere entering their own like a fog or a foul savour. It was no
> mere military defeat, it was certainly no mere mercantile rivalry, that filled the

Roman imagination with such hideous omens of nature herself becoming
unnatural. It was Moloch upon the mountain of the Latins, looking with his
appalling face across the plain; it was Baal who trampled the vineyards with
his feet of stone; it was the voice of Tanit the invisible, behind her trailing veils,
whispering of the love that is more horrible than hate. The burning of the
Italian cornfields, the ruin of the Italian vines, were some thing more than
actual; they were allegorical. They were the destruction of domestic and
fruitful things, the withering of what was human before that inhumanity that is
far beyond the human thing called cruelty. The household gods bowed low in
darkness under their lowly roofs; and above them went the demons upon a
wind from beyond all walls, blowing the trumpet of the Tramontane. The door
of the Alps was broken down; and in no vulgar but a very solemn sense, it was
Hell let loose. The war of the gods and demons seemed already to have ended;
and the gods were dead. The eagles were lost, the legions were broken; and in
Rome nothing remained but honour and the cold courage of despair.

In the whole world one thing still threatened Carthage, and that was Carthage.
There still remained the inner working of an element strong in all successful
commercial states, and the presence of a spirit that we know. There was still the solid sense and shrewdness of the men who manage big enterprises; there
was still the advice of the best financial experts; there was still business
government; there was still the broad and sane outlook of practical men of
affairs, and in these things could the Romans hope. As the war trailed on to

what seemed its tragic end, there grew gradually a faint and strange possibility
that even now they might not hope in vain. The plain business men of Carthage, thinking as such men do in terms of living and dying races, saw
clearly that Rome was not only dying but dead The war was over; it was
obviously hopeless for the Italian city to resist any longer, and inconceivable
that anybody should resist when it was hopeless. Under these circumstances,
another set of broad, sound business principles remained to be considered.
Wars were waged with money, and consequently cost money; perhaps they felt
in their hearts, as do so many of their kind, that after all war must be a little
wicked because it costs money. The time had now come for peace; and still
more for economy. The messages sent by Hannibal from time to time asking for
reinforcements were a ridiculous anachronism; there were much more important things to attend to now. It might be true that some consul or other
had made a last dash to the Metaurus, had killed Hannibal's brother and flung
his head, with Latin fury, into Hannibal's camp; and mad actions of that sort
showed how utterly hopeless the Latins felt about their cause. But even
excitable Latins could not be so mad as to cling to a lost cause for ever. So
argued the best financial experts; and tossed aside more and more letters, full
of rather queer alarmist reports. So argued and acted the great Carthaginian
Empire. That meaningless prejudice, the curse of commercial states, that
stupidity is in some way practical and that genius is in some way futile, led
them to starve and abandon that great artist in the school of arms, whom the

gods had given them in vain.
Why do men entertain this queer idea that what is sordid must always overthrow what is magnanimous; that there is some dim connection between
brains and brutality, or that it does not matter if a man is dull so long as he is
also mean? Why do they vaguely think of all chivalry as sentiment and all
sentiment as weakness? They do it because they are, like all men, primarily
inspired by religion. For them, as for all men, the first fact is their notion of the
nature of things; their idea about what world they are living in. And it is their
faith that the only ultimate thing is fear and therefore that the very heart of the
world is evil. They believe that death is stronger than life, and therefore dead
things must be stronger than living things; whether those dead things are gold
and iron and machinery or rocks and rivers and forces of nature. It may sound
fanciful to say that men we meet at tea-tables or talk to at garden-parties are secretly worshippers of Baal or Moloch. But this sort of commercial mind has
its own cosmic vision and it is the vision of Carthage. It has in it the brutal
blunder that was the ruin of Carthage. The Punic power fell because there is in
this materialism a mad indifference to real thought. By disbelieving in the soul,
it comes to disbelieving in the mind. Being too practical to be moral, it denies
what every practical soldier calls the moral of an army. It fancies that money
will fight when men will no longer fight. So it was with the Punic merchant
princes. Their religion was a religion of despair, even when their practical fortunes were hopeful. How could they understand that the Romans could
hope even when their fortunes were hopeless? Their religion was a religion of

> force and fear; how could they understand that men can still despise fear even
> when they submit to force? Their philosophy of the world had weariness in its
> very heart; above all they were weary of warfare; how should they understand
> those who still wage war even when they are weary of it? In a word, how
> should they understand the mind of Man, who had so long bowed down before
> mindless things, money and brute force and gods who had the hearts of
> beasts? They awoke suddenly to the news that the embers they had disdained
> too much even to tread out were again breaking everywhere into flames; that
> Hasdrubal was defeated, that Hannibal was outnumbered, that Scipio had
> carried the war into Spain; that he had carried it into Africa. Before the very
> gates of the golden city Hannibal fought his last fight for it and lost; and
> Carthage fell as nothing has fallen since Satan. The name of the New City
> remains only as a name. There is no stone of it left upon the sand. Another war
> was indeed waged before the final destruction: but the destruction was final.
> Only men digging in its deep foundation centuries after found a heap of
> hundreds of little skeletons, the holy relics of that religion. For Carthage fell
> because she was faithful to her own philosophy and had followed out to its
> logical conclusion her own vision of the universe. Moloch had eaten his
> children»

It ought to be observed that up to this day there only few researches on Satan-Ego of Narcissist as psychological and historical facts. The first definition we owe to Plato's «man tyrant» in «Republic». I have given long citation in my Russian books, «Age

of Devil. Nietzsche and Collapse of Rational philosophy» and «Murder of Saint Diana». Another brilliant portrait of Satan-Ego of Narcissist delivered Ernest Renan on Nero in «Antichrist». Most convincible for our epoch image of Satan-Ego can be found in Solzhenitsyn «Archipelago GULAG». Stanley Bing in «What would Machiavelly do».

We shall not forget another sort of writings on Satan-Ego of Narcissist. The kind which commend them highly as best possible accomplishments of Supermen: Nietzsche, Machiavelli, and modern writer R. Grin in «48 laws of power» and «art of seduction».

I shall try to explain the meaning I imply by word «cunning» as pivotal characteristic of mind of Satan-Ego of Narcissist. I have expand on the theme in my Russian writings, in English my potentiality are limited. This is bottomless cynicism of people with dead conscience of energy of spirit, who has made their goal the cheat on breathing conscience of healthy and naïve people. The unforgivable sin of the fact is this double reason of deity: firstly, the derision over divine authority of maker of laws of nature and ethics as basic laws of energy of spirit. Derision of dead material energy over of great divine energy of Intellect of deity. And secondly outrage over naivety of pious honest innocent common people. For it is this naivety of kind conscientious common people which they employ to make them fool, to perverse them, to bring on their heads any kinds of misery and pain, to make them as mad as they themselves are. This is insane force of the world which governs the world, for it is the only active force in the world with broken scientific control — the force of foul fraud of honest people.

And in passing to my next point let me to introduce you brilliant definition of Satan-Ego of narcissist from Solzhenitsyn «GULAG»

Solzhenitsyn «GULAG»

> «Excluded by the nature of their work and by deliberate choice from the *higher* sphere of human existence, the servitors of the

Blue Institution lived in their lower sphere with all the greater intensity and avidity. And there they were possessed and directed by the two strongest instincts of the lower sphere, other than hunger and sex: greed for *power* and greed for *gain*. (Particularly for power. In recent decades it has turned out to be more important than money.)
Power is a poison well known for thousands of years. If only no one were ever to acquire material power over others! But to the human being who has faith in some force that holds dominion over all of us, and who is therefore conscious of his own limitations, power is not necessarily fatal. For those, however, who are unaware of any higher sphere, it is a deadly poison. For them there is no antidote.
Remember what Tolstoi said about power? Ivan Ilyich had accepted an official position which gave him authority to *destroy any person he wanted to! All* without exception *were in his hands, and anyone, even the most important, could be brought before him as an accused*. (And that is just where our blueboys are! There is nothing to add to the description.) The consciousness of this power (and «the possibilities of using it mercifully» -so Tolstoi qualifies the situation, but this does not in any way apply to our boys) constituted for Ivan Ilyich *the chief interest and attraction of the service*.
But attraction is not the right word-it is *intoxication!»*

Solzhenitsyn «GULAG»

«If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them.
But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?
During the life of any heart this line ke~ps changing place; sometimes it is squeezed one way by exuberant evil and sometimes it shifts to allow enough space for good to flourish. One and the same human being is, at various ages, under various circumstances,
a totally different human being. At times he is close to being a devil, at times to sainthood. But his name doesn't change, and to that name we ascribe the whole lot, good and evil.
Socrates taught us: *Know thyself!»*

Solzhenitsyn «GULAG»

> «Physics is aware of phenomena which occur only at *threshold* magnitudes, which do not exist at all until a certain *threshold* encoded by and known to nature has been crossed. No matter how intense a yellow light you shine on a lithium sample, it will not emit electrons. But as soon as a weak bluish light begins to glow, it does emit them. (The threshold of the photoelectric effect has been crossed.) You can cool oxygen to 100 degrees below zero Centigrade and exert as much pressure as you want; it does not yield, but remains a gas. But as soon as minus 183 degrees is reached, it liquefies and begins to flow.
> Evidently evildoing also has a threshold magnitude. Yes, a human being hesitates and bobs back and forth between good and evil all his life. He slips, falls back, clambers up, repents, things begin to darken again. But just so long as the threshold of evildoing is not crossed, the possibility of returning remains, and he himself is still within reach of our hope. But when, through the density of evil actions, the result either of their own extreme degree or of the absoluteness of his power, he suddenly crosses that threshold, he has left humanity behind, and without, perhaps, the possibility of return».

4. RUSSELL VERSUS CHESTERTON ON «FREE LOVE». FLOWER OF EVIL BY CHESTERTON

Russell maintains in «Conquest of happiness» that bulimia springs from mental disorder of «some deep seated problem» within man. On the other hand he did not think free sex to be similar disorder, though he warned in this book twice against «sex without love». Reasonable question here is that of Chesterton's: how often person is expected to fall in love during his life? Russell wrote in Autobiography that he was well aware that his search for love meant to substitute «vain search for God». His friend Wittgenstein under influences of «Gospels» by Tolstoy came to think him to be too sinful, Russell remarked with his peculiar humor. Anyway, he is talking of free love, not of free sex, this is important.

Chesterton on the contrary considered notion of «free love» to be speculative fiction of modern skeptics, trying to exalt trivial

profligacy catastrophic for normal relations between sexes. According to his opinion there is no free love beyond profligacy of overindulgence in sex which he considers to be the same pathological influence of Satan-Ego of worshipers of devil in epoch of decadence of antique civilization. And in decadence of science in epoch of Darwinian paradigm. He also altogether with Maslow and From describes profligacy as pathology of insatiable motivation of diseased psychic.

Chesterton, «What is wrong with the world»:

> «Only by the hypocritical ignoring of a huge fact can any one contrive to talk of „free love“; as if love were an episode like lighting a cigarette, or whistling a tune. Suppose whenever a man lit a cigarette, a towering genie arose from the rings of smoke and followed him everywhere as a huge slave. Suppose whenever a man whistled a tune he „drew an angel down“ and had to walk about forever with a seraph on a string. These catastrophic images are but faint parallels to the earthquake consequences that Nature has attached to sex; and it is perfectly plain at the beginning that a man cannot be a free lover; he is either a traitor or a tied man».

Chesterton, «Everlasting man»:

> «pointed beard gave him something of the look of Pan. Then we sat down in the
> meadow and gazed idly at the tree-tops and the spire of the village church;
> while the warm afternoon began to mellow into early evening and the song of a
> speck of a bird was faint far up in the sky and no more than a whisper of breeze
> soothed rather than stirred the ancient orchards of the garden of England.
> Then my companion said to me: «Do you know why the spire of that church
> goes up like that, I expressed a respectable agnosticism, and he answered in an
> off-hand way, «Oh, the same as the obelisks; the Phallic Worship of antiquity.»
> Then I looked across at him suddenly as he lay there leering above his goatlike

beard; and for the moment I thought he was not Pan but the Devil. It was Louis de Rougemont.

That insane image of the Kentish church standing on the point of its spire, as in some old rustic, topsy-turvy tale, always comes back into my imagination when I hear these things said about pagan origins; and calls to my aid the laughter of the giants. Then I feel as genially and charitably to all other scientific investigators, higher critics, and authorities on ancient and modern religion, as I do to poor Louis de Rougemont. They have represented it as being everywhere and from the first rooted only in these repulsive arcana; and carrying the character of something utterly shameless and anarchical. Now I do not believe this for a moment. I should never dream of thinking about the whole worship of Apollo what De Rougemont could think about the worship of Christ. I would never admit that there was such an atmosphere in a Greek city as that madman was able to smell in a Kentish village. On the contrary, it is the whole point, even of this final chapter upon the final decay of paganism, to insist once more that the worst sort of paganism had already been defeated by the best sort. It was the best sort of paganism that conquered the gold of Carthage.

But it is needless to say that it was not only in the artistic sense that these things had grown more anarchic. There had appeared in more and more flagrant fashion that flower of evil that is really implicit in the very seed of nature-worship, however natural it may seem. I have said that I do not believe that natural worship necessarily begins with this particular passion; I am not of the De Rougemont school of scientific folk-lore. I do not believe that

> mythology must begin with eroticism. But I do believe that mythology must
> end in it. I am quite certain that mythology did end in it. Moreover, not only did
> the poetry grow more immoral, but the immorality grew more indefensible.
> Greek vices, oriental vices, hints of the old horrors of the Semitic demons
> began to fill the fancies of decaying Rome, swarming like flies on a dung heap.
> The psychology of it is really human enough to anyone who will try that
> experiment of seeing history from the inside There comes an hour in the
> afternoon when the child is tired of 'pretending'; when he is weary of being a
> robber or a Red Indian. It is then that he torments the cat. There comes a time
> in the routine of an ordered civilisation when the man is tired at playing at
> mythology and pretending that a tree is a maiden or that the moon made love
> to a man. The effect of this staleness is the same everywhere; it is seen in all
> drug-taking and dram-drinking and every form of the tendency to increase the
> dose. Men seek stranger sins or more startling obscenities as stimulants to
> their jaded sense. They seek after mad oriental religions for the same reason.
> They try to stab their nerves to life, if it were with the knives of the priests of
> Baal. They are walking in their sleep and try to wake themselves up with
> Nightmares».

Chesterton, «St. Francis»:

> «There is a bias in a man like the bias on a bowl; and Christianity was the discovery of how to correct the bias and therefore hit the mark. There are many who will smile at the saying; but it is profoundly true to say that the glad good news brought by the Gospel was the news of original sin. Rome rose at the expense of her Greek teachers largely

because she did not entirely consent to be taught these tricks. She had a much more decent tradition; but she ultimately suffered from the same fallacy in her religious tradition; which was necessarily in no small degree the heathen tradition of nature worship. What was the matter with the whole heathen civilization was that there nothing for the mass of men in the way of mysticism, except that concerned with the mystery of the nameless forces of nature, such as sex and growth and death. In the Roman Empire also, long before the end, we find nature-worship inevitably producing things that are against nature. Cases like that of Nero have passed into a proverb when Sadism sat on a throne brazen in the broad daylight. But the truth I mean is something much more subtle and universal than a conventional catalogue of atrocities. What had happened to the human imagination, as a whole, was that the whole world was coloured by dangerous and rapidly deteriorating passions; by natural passions becoming unnatural passions. Thus the effect of treating sex as only one innocent natural thing was that every other innocent natural thing became soaked and sodden with sex. For sex cannot be admitted to a mere equality among elementary emotions or experiences like eating and sleeping. The moment sex ceases to be a servant it becomes a tyrant. There is something dangerous and disproportionate in its place in human nature, for whatever reason; and it does really need a special purification and dedication. The modern talk about sex being free like any other sense, about the body being beautiful like any tree or flower, is either a description of the Garden of Eden or a piece of thoroughly bad psychology, of which the world grew weary two thousand years ago. This is not to be confused with mere self-righteous sensationalism about the wickedness of the pagan world. It was not so much that the pagan world was wicked as that it was good enough to realize that its paganism was becoming wicked, or rather it was on the logical high road to wickedness. I mean that there was no future for «natural magic»; to deepen it was only to darken it into black magic. There was no future for it; because in the past it had only been innocent because it was young. We might say it had only been innocent because it was shallow. Pagans were wiser that paganism; that is why the pagans became Christians. Thousands of them had philosophy and family virtues and military honour to hold them up; but by this time the purely popular thing called religion was certainly dragging them down. When this reaction against the evil is allowed for, it is true to repeat that it was an evil that was everywhere. In another and more literal sense its name was Pan. It was no metaphor to say that these people needed a new heaven and a new earth; for they had really defiled their

> own earth and even their own heaven. How could their case be met by looking at the sky, when erotic legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them? It is impossible here to multiply evidences, and one small example may stand for the rest. We know what sort of sentimental associations are called up to us by the phrase «a garden»; and how we think mostly of the memory of melancholy and innocent romances, or quite as often of some gracious maiden lady or kindly old person pottering under a yew hedge, perhaps in sight of a village spire. Then, let anyone who knows a little Latin poetry recall suddenly what would have once stood in
> place of the sun-dial or the fountain, obscene and monstrous in the sun; and of what sort was the god of their gardens. Nothing could purge this obsession but a religion that was literally unearthly».

Nevertheless they again reconcile with each other, Russell and Chesterton, in their view of «cad» or «bloodsucking type», devouring women like a mutton, and distinguishing thus in concert with Maslow and Fromm between pathological bond of sadomasochism and friendliness of energy of spirit. The advantage of Chesterton's argument remains nevertheless obvious again: he laughs down Darwinians trying to reduce energy of spirit of humans to «cave-man», «valued only as an excuse for a very modern mood of anarchy». And what may be Russell's argument against this kind of Darwinian «science»?

B. Russell, «The conquest of happiness»:

> «The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps

> of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure».

B. Russell, «The proposed roads to freedom»:

> «Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable»

Chesterton, «Everlasting man»:

> «To-day all our novels and newspapers will be found swarming with numberless allusions to a popular character called a Cave-Man. He seems to be
> quite familiar to us, not only as a public character but as a private character. His
> psychology is seriously taken into account in psychological fiction and psychological medicine. So far as I can understand, his chief occupation in life
> was knocking his wife about, or treating women in general with what is, I
> believe, known in the world of the film as 'rough stuff.» I have never happened
> to come upon the evidence for this idea; and I do not know on what primitive
> diaries or prehistoric divorce-reports it is founded. Nor, as I have explained
> elsewhere, have I ever been able to see the probability of it, even considered a
> priori. We are always told without any explanation or authority that primitive
> man waved a club and knocked the woman down before he carried her off. But
> on every animal analogy, it would seem an almost morbid modesty and

reluctance, on the part of the lady, always to insist on being knocked down
before consenting to be carried off. And I repeat that I can never comprehend
why, when the male was so very rude, the female should have been so very
refined. The cave-man may have been a brute, but there is no reason why he
should have been more brutal than the brutes. And the loves of the giraffes and
the river romance of the hippopotami are effected without any of this preliminary fracas or shindy. The cave-man may have been no better that the
cave-bear; but the child she-bear, so famous in hymnology, is not trained with
any such bias for spinsterhood. In short these details of the domestic life of the
cave puzzle me upon either the revolutionary or the static hypothesis;
...When novelists and educationists and psychologists of all sorts talk about the cave-man, they never conceive him in connection with anything that is really in the cave. When the realist of the sex novel writes, «Red sparks danced in Dagmar Doubledick's brain; he felt the spirit of the cave-man rising within him,» the novelist's readers would be very
much disappointed if Dagmar only went off and drew large pictures of cows on
the drawing-room wall. When the psycho-analyst writes to a patient, «The
submerged instincts of the cave-man are doubtless prompting you to gratify a
violent impulse,» he does not refer to the impulse to paint in water-colours; or
to make conscientious studies of how cattle swing their heads when they
graze. Yet we do know for a fact that the cave man did these mild and innocent
things; and we have not the most minute speck of evidence that he did any of
the violent and ferocious things. In other words the cave-man as commonly
presented to us is simply a myth or rather a muddle; for a myth has at least an

> imaginative outline of truth. The whole of the current way of talking is simply a
> confusion and a misunderstanding, founded on no sort of scientific evidence
> and valued only as an excuse for a very modern mood of anarchy. If any gentleman wants to knock a woman about, he can surely be a cad without
> taking away the character of the cave-man, about whom we know next to
> nothing except what we can gather from a few harmless and pleasing pictures on a wall».

PART II

CHAPTER 7. CHESTERTON VERSUS RUSSELL ON PSYCHOLOGY OF ORTHODOXY

1. Righteous caution of Russell
2. Righteous caution of Chesterton
3. Psychologism of Russell, Chesterton and Wells: natural laws of Psychic energy

1. RIGHTEOUS CAUTION OF RUSSELL

In this book I am concerned with attitudes of three friends: Chesterton, Russell and Wells. All three of them had right psychological theory and wrong philosophy. The right theory of psychology inspired true insight in human nature; the wrong philosophy made them to deny that they are talking theory of psychology, that is to say natural laws of psyche. I will try to demonstrate this proposition throughout this book.

All three of them kept rejecting determinism as existence of laws of nature. This was why their philosophical attitude was wrong. And all three of them nevertheless kept asserting laws of psyche as fundamental laws of human society. And asserting them rightly and therefore unanimously: they saw the same psychic laws and talked of the same laws.

It was another case with philosophy where their attitudes clashed in sturdy collision. All of them rejected determinism: even Chesterton asserted himself to be agnostic and adherent of D. Hume. But Chesterton professed himself to be an dogmatist maintaining «solid convictions» of Christian orthodoxy as Ideals, while Russell and Wells asserted complete skepticism and rejection of any solid knowledge in social science.

Chesterton said there is solid knowledge in social life of mankind and it is dogmas of orthodoxy. Russell said there is not any knowledge and there cannot be any solid knowledge on human society because dogmas are mere outlandish fantasies. And both had said that there cannot be any laws of nature as knowledge of person's consciousness and community of persons.

My proposition is that it was that blunder in philosophical attitude which made all of them rejecting natural laws in social matters which prevented them from consent. For as I tried to demonstrate above all of them are likely to be consented in their psychological visions. They kept asserting laws of psyche and simultaneously denying laws of nature. This was result of wrong philosophy. For had they conceded natural laws of society as laws of psyche the collision between «dogma» on the one hand and absence of solid vision on the other hand would have been overcome.

Let's begin to illustrate this suggestion with Bertrand Russell's righteous caution against dogmas of Christian Orthodoxy. The truth of his words is due to psychology of his theory, not to philosophy of skepticism. He is wrong in saying that there cannot be any evidence for morality and that ethics as knowledge is not tenable. But in so far as he suggests that mystical dogma is peril to mind because magic mentality is the very soil of evil to be fostered he displays insight of extraordinary perspicacity. For it is one of the fundamental laws of psyche demonstrated by savages that material energy of humans is established on magic mentality, and that that same magic mentality was found in the foundation of all kinds of psychic disorder, and in basis of all vices. I am not urging that dogmas of orthodoxy are production of magic mentality («loading of Ego and SuperEgo» of physical control), they are not. I am only saying that being product of poetical mystery they are exposed to easily turn into magic mentality. Scientific thought is guarded against such alternation by connection with empirical facts. Poetical mystery in spite of the fact that it also have truth within it remains prone to mutation into

«loadings of Ego and SuperEgo» of physical control (magic mentality).

Russell does not state this law on distinction between physical control and scientific control in his warning against mystic dogmas of orthodoxy. He putted the matter as matter of philosophical attitude, not as matter of psychological fact. This is why issue becomes so complicated and entangled. For it is Chesterton who is write when he raises objections to philosophy of skepticism. And yet it is Russell who is in the right when insisting on peril of dogmas of poetical mystery as obstacle to scientific thinking and sanity of spiritual energy.

Bertrand Russell, The Basic Writings of Bertrand Russell (1961):

> «It is customary among Christian apologists to regard Communism as something very different from Christianity and to contrast its evils with the supposed blessings enjoyed by Christian nations. This seems to me a profound mistake. The evils of Communism are the same as those that existed in Christianity during the Ages of Faith. Its cruelties are of the same sort, and the damage that it does to the intellectual and moral life of the nations it masters is of the same sort as that which was done by the Inquisitors whenever they prevailed.
> The Communists falsify history, and the Church did the same until the Renaissance. The whole contention that Christianity has had an elevating moral influence can only be maintained by wholesale ignoring or falsification of the historical evidence. The habitual answer is that the Christians who did things which we deplore were not true to the teachings of Christ. One might of course equally well argue that the Soviet Government does not consist of true Marxists.
> If the Church is not now as bad as the Soviet Government, that is due to the influence of those who attacked the Church: from the Council of Trent to the present day whatever improvements it has effected have been due to its enemies. These dangerous features of Communism and the medieval Church consist of fanatical acceptance of doctrines embodied in a Sacred Book, an unwillingness to examine these doctrines critically, and savage persecution of those who reject them. It is not Marxist doctrine in itself that can be justly regarded as a danger. It is the way in which the doctrine is held. It is held as sacred and inviolable truth, to doubt which is sin and deserving of the

> severest punishment. The Communist, like the Christian, believes that his doctrine is essential to salvation, and it is this belief which makes salvation possible for him. It is the similarities between Christianity and Communism that makes them incompatible with each other. When two men of science disagree, they do not invoke the secular arm; they wait for further evidence to decide the issue, because, as men of science, they know that neither is infallible. But when two theologians differ, since there are no criteria to which either can appeal, there is nothing for it but mutual hatred and an open or covert appeal to force..»

2. RIGHTEOUS CAUTION OF CHESTERTON

Chesterton makes the same mistake. First, he is busy to condemn determinism, and then he has to assert as solid knowledge dogmas in order to escape agnosticism he hated. For he has nothing better to suggest, ha has already rejected laws of nature as solid knowledge.

His strong side is his insight in tale of orthodoxy as a poetical tale on psychological truth of human nature. Christian orthodoxy is not mere fantasy of fairy-tales. Spinoza who had asserted in «Theology political treatise» that trust in dogmas of Bible is childish and unreasonable nevertheless maintained that it contains truth of true revelation, though immature truth received through imagination, — in poetical form. He held that truth is to come in formulas of intellect, in science, in laws of nature, and that poetry of imagination can contain but some part of truth.

Chesterton was keen to see that truth of initial poetical revelation, which exhibited laws of antagonism of two energies of psyche in mystical dogmas of Christian Orthodoxy. This is his great achievement underestimated up to this day. His weak side is exaggeration of the true part of orthodoxy into asserting them entirely right which cannot be the case, for Spinoza was right assuring that truth will come in precise science.

While Russell has insight on law of peril of magic mentality of material energy, Chesterton has insight on law of importance of working scientific control of energy of spirit. Chesterton thus

was righteous on caution against skepticism which works havoc devastating sanity and strength of energy of spirit. For energy of spirit is rooted in Field of Intellect and driven with scientific control — that is to say with solid knowledge as Chesterton kept stressing. This was his stunning insight into nature of energy of spirit. His insistence on necessity of solid knowledge in regard to secure sanity of psyche. It is already obvious where both insights of Russell and Chesterton will meet. We have only to replace dogmas of orthodoxy, which are but imperfect poetical tale on laws of psyche, with true knowledge of those laws in scientific language. And here collision between two great thinkers disappears. For we have laws of nature as solid knowledge indispensible for energy of spirit; and on the other side we have escaped peril of dogmas to transmute into magic mentality of material energy, for our solid knowledge is now science, it is not poetical mystery.

Chesterton, «Heretics»:

> «But if there be such a thing as mental growth, it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions; if it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable,

becoming more and more human. When he drops one doctrine after another
in a refined skepticism, when he declines to tie himself to a system, when
he says that he has outgrown definitions, when he says that he disbelieves
in finality, when, in his own imagination, he sits as God, holding no form
of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded».

Chesterton, «Orthodoxy»:

«For there is a great and possible peril to the human mind: a peril as practical as burglary. Against it religious authority was reared, rightly or wrongly, as a barrier. And against it something certainly must be reared as a barrier, if our race is to avoid ruin. That peril is that the human intellect is free to destroy itself. Just as one generation could prevent the very existence of the next generation, by all entering a monastery or jumping into the sea, so one set of thinkers can in some degree prevent further thinking by teaching the next generation that there is no validity in any human thought. It is idle to talk always of the alternative of reason and faith. Reason is
itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all. If you are merely a sceptic, you must sooner or later ask yourself the question, «Why should anything go right; even observation and deduction? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape? «The young sceptic says, «I have a right to think for myself.» But the old sceptic, the complete sceptic, says, «I have no right to think for myself. I have no right to think at all.»
There is a thought that stops thought. That is the only thought that ought to be stopped. That is the ultimate evil against which all religious authority was aimed. It only appears at the end of decadent ages like our own: and already Mr. H. G. Wells has raised its ruinous banner; he has written a delicate piece of scepticism called» Doubts of the Instrument.» In this he questions the brain itself, and endeavours to remove all reality from all his own assertions, past, present, and to come. But it was against this remote ruin that all the military systems in religion were originally ranked and ruled. For we can hear scepticism crashing through the old ring of authorities, and at

> the same moment we can see reason swaying upon her throne. In so far as religion is gone, reason is going. For they are both of the same primary and authoritative kind. They are both methods of proof which cannot themselves be proved».

Chesterton justly asserts that skepticism is undoing of thought (in concert with Benda, Camus, Schweitzer, Renan, Shelling, Orwell and others) and suicide of thought. He is visionary when saying that man needs solid knowledge as oxygen, for it is scientific control which nourishes energy of spirit and therefore sanity of humans. But he is mistaken when saying that to achieve solid knowledge we need to impose by irrational authority mystical dogmas as primary axioms. For it is not difficult to prove that Christian Orthodoxy is founded on Intellect in the first place; and that mystery is secondary to it. And if there is such thing as Intellect in the universe it is Metaphysics of Intellect, it is mind which precede matter. Chesterton held that mind preceding matter is supernatural case, and thus made the case untenable.

For it is only question of epistemology of Energetics to easily prove that laws of nature as design of Maker can be identified through control of force of natural energies — and therefore to prove through reason and fact existence of laws of nature. We need not irrational authority of mystical dogmas to acquire firm convictions. We have rational authority of science of laws of nature to establish solid knowledge of true social science — laws of psychic energy.

3. PSYCHOLOGISM OF RUSSELL, CHESTERTON AND WELLS: NATURAL LAWS OF PSYCHIC ENERGY

Therefore both are right when warning to take cautions against thwarting sane thought. Russell when he warns against magic mentality of material energy and dogmas as exposed to mutation in magic mentality; Chesterton when he warns against dissolution of scientific control in undoing of thought

in skepticism. And both are thus describing true laws of psyche which they deny.

Russell, «The impact of science on society»:

> «But not very many people, among those concerned with politics, have applied modern psychology to the explanation of large-scale social phenomena. This is what I propose, with much diffidence, to attempt»

Chesterton, «Everlasting man»;

> «No wise man will wish to bring more long words into the world. But it may be
> allowable to say that we need a new thing; which may be called psychological
> history. I mean the consideration of what things meant in the mind of a man,
> especially an ordinary man; as distinct from what is defined or deduced merely
> from official forms or political pronouncements. I have already touched on it in
> such a case as the totem or indeed any other popular myth. It is not enough to
> be told that a tom-cat was called a totem; especially when it was not called a
> totem. We want to know what it felt like. Was it like Whittington's cat or like a
> witch's cat? Was its real name Pashtl or Puss-in-Boots? That is the sort of thing
> we need touching the nature of political and social relations. We want to know
> the real sentiment that was the social bond of many common men, as sane and
> as selfish as we are. What did soldiers feel when they saw splendid in the sky
> that strange totem that we call the Golden Eagle of the Legions? What did
> vassals feel about those other totems the lions or the leopards upon the shield
> of their lord? So long as we neglect this subjective side of history, which may
> more simply be called the inside of history, there will always be a certain

> limitation on that science which can be better transcended by art. So long as
> the historian cannot do that, fiction will be truer than fact. There will be more reality in a novel; yes, even in a historical novel»

We can arrange inferences of train of thought of this chapter under few heads:

1. There is contradiction not between attitude of friends, but between philosophy and psychology of each of them: they keep rejecting causations of laws of nature while asserting actually psychology of laws of psyche.

2. Dogmas of Orthodoxy have truth on laws of psyche in poetical form. This is metaphors of art and artist on true causations of human nature. This is thus psychology but immature psychology. For as Spinoza predicted we will have true knowledge only in causations of laws of nature in science.

3. It was genius of Chesterton to discern and to demonstrate how dogmas of orthodoxy operate in explaining laws of psyche. It was shortcoming of Russell to profess Christian orthodoxy to be entirely false in regard to facts of reality: psychological, social, poetical reality. It is true that orthodoxy is of great importance as true knowledge on reality of human existence. It is erroneous to think this immature bt arresting in depth of insight knowledge to be only product of fancy and ignorance.

4. Due to this insight in veracity of psychological data of orthodoxy apologetic set of Chesterton is full with brilliant discoveries on causations of psyche, which I appointed as my task to demonstrate in this work.

5. Nevertheless language of parables, destitute of precise definition and formulas of intellect, exposes dogmas of orthodoxy to easy corruption into images of magic mentality of physical control, which is the reverse of their destination; to serve to preserve sanity of energy of spirit of scientific control.

6. Such corruption of data of sacred scriptures from poetical data on energy of spirit into data of physical control of Ego and SuperEgo of magic mentality had place in history of Catholic

Church, causing transformation of Catholic Church as body of energy of spirit into wanton Leviathan of physical control. This evil transformation of Church into Leviathan is registered in history of Reformation and remains recorded historical fact.

7. If fallacy of Russell we may define as ignoring the stunning true part of orthodoxy, than fallacy of Chesterton is apparently in ignoring this great fall of Catholic Church and positive effect of Protestant movement as wild response of alive Christian conscience on corruption of truth of spirit into lie and evil of physical control of material energy (Satan, as Luther had said).

This is why it was not only Russell who did not fail to notice the similar wrongness of Communism and Catholic Church of Renaissance as Leviathans of physical control.

We shall weigh considerations of thinkers on matter of «western-spirited collectivism» in folowing chapters.

T. Mann, «Magic Mountain»:

> «Indeed it is,» Naphta remarked. «These humane minds were disgusted by the idea of wealth increasing automatically and placed all speculation
> and transactions involving interest under the rubric of usury, making every rich man either a thief or the heir of a thief. They went even further. Like Thomas Aquinas, they regarded trade in general-the basic commercial act of buying and selling for a profit without having altered
> or improved the product-as a despicable occupation. They were not inclined to assign a high value to labor in and of itself, because it is an ethical, not a religious act, performed in the service of life, not of God. And since labor was concerned exclusively with life and its maintenance,
> they demanded that both personal profit and public esteem be measured
> by the productive effort involved. They considered the peasant and the craftsman honorable people, but not the merchant or the industrialist. They wanted goods to be produced on the basis of need and loathed
> the idea of mass production. Well, then-after having been buried for centuries, all these economic principles and standards have been resurrected

in the modern movement of communism. The correspondence is perfect, down to the meaning of international labor's claim of dominion over international marketeering and speculation. In the modern confrontation with bourgeois-capitalist rot, the world's proletariat embodies the humanity and criteria of the City of God. The point of the dictatorship of the proletariat, the political-economic demand for salvation in our time, is not dominion for its own sake and for all eternity, but only a temporary abrogation of the polarities of mind and Spirit under the sign of the cross.

It is a way of overcoming the world by ruling the world, a transition; its point is transcendence, the kingdom itself. The proletariat has taken up Gregory the Great's task, his godly zeal burns within it, and its hands can no more refrain from shedding blood than could his. Its work is terror, that the world may be saved and the ultimate goal of redemption be achieved: the children of God living in a world without classes or laws.»

So ended Naphta's caustic oration. The little gathering was silent. The young men looked to Herr Settembrini-they would take their cue from him.

«Amazing,» he said. «I certainly must admit my shock-1 had not expected this. Roma locuta. And what a speech! With our very own eyes, we have witnessed a hieratic death-defying leap-and if that is a contradiction in terms, then Herr Naphta has 'temporarily abrogated' it. Ah, yes. I repeat, it is amazing. Can you even conceive that there might be any objections, professor-even objections based purely on consistency?

You attempted a while ago to help us understand a Christian individualism founded in the dualism between God and the world, and tried to prove its preeminence over all politically determined morality. A few minutes later you are advocating a socialism that ends in dictatorship and terror. How do you reconcile the two?»

CHAPTER 8. CHESTERTON ON SPECIAL EQUILIBRIUM OF CHRISTIAN ORTHODOXY

1. WEAKNESS AND DESTITUTION OF MATERIAL ENERGY OF PSYCHE

It is commonplace in physics that the only conceivable motion of every natural energy is cyclic movement from non-equilibrium to equilibrium and back to the dis-balance.

W. Ostwald, the author of Energetics as new epistemology, talks with this respect on «opposite intensities» such as high and low temperature for energy of heat, or positive and negative charge for energy of electricity as f two poles of Field of forces, where «inequality of intensities» means disbalance and therefore movement to the state of equality — balance, or the repose. This is pivotal principle of movement of any material energy.

Wilhelm Ostwald, Natural Philosophy:

> «We must only emphasize the fact that the application of this law, as was already observed in stating it, is not confined to the changes of heat alone. It is a law rather which finds application in *all* the forms of energy. For in every form of energy there is a property which corresponds to temperature in heat, and upon the equality or the inequality of which depends whether the energy in question is at rest or ready for transformations. This property is called the *intensity* of the energy. In work, for instance, it is *force*, in volume-energy it is *pressure*. If once the intensity in a body is equal, its energy is at rest, and it never again moves of its own accord».

The mechanism is the same even in case with biological energy or material energy of psyche. Disbalance or «state of inequality of two intensities» is felt as hunger. For biological energy it is hunger for food, for water, for sex, for heat. For

material energy of psyche it is hunger for dominance and violence, produced by Fear of «supernatural forces» of Field of Ego-system indicating «state of inequality of two intensities» — Ego and SuperEgo (two antagonist forces, me against the word).

Fromm, «Man for himself»:

> «One type of pleasure which Freud and others thought was the essence of all pleasure is the feeling accompanying the relief from painful tension. Hunger, thirst, and the need for sexual satisfaction, sleep, and bodily exercise are rooted in the chemism of the organism. The objective, physiological necessity to satisfy these demands is perceived subjectively as desire, and if they remain unsatisfied for any length of time painful tension is felt. If this tension is released, the relief is felt as pleasure or, as I propose to call it, satisfaction».

This is where Leibnitz philosophy enters the scene, for indeed Oswald's Energetics on the foundation of Metaphysics of Intellect (his philosophical ground was empiricism, that was why he failed) represents exactly scheme of world as consisting in Leibnitz' monads. Each material energy as system of laws of nature in its foundation as intellectual unit of the universe, closed to the contacts with intellectual forms of other energies (laws of nature). Of course energies interact with each other, but intellectual forms of each one remains the same and closed for change: laws of gravitation, bio-chemistry, mechanics, heat, electricity, radiation and other energies. It is only Controlling energy of Field of Intellect which has access to power of other natural energies through discovery and control laws of those energies. Force of material energies is closed for each other.

Many words have been poured out on development of biological energy in theory of evolution. Maybe animals really become more adapted to the environment. But whatever conveniences they may acquire in the process of this adaptation the mechanism of cyclic equilibrium between hunger and repose never changes. It was all the same with dinosaurs hundred millions years ago; it is the same with actual sheep and wolf. They stay hungry and therefore destitute, and no amount of wealth can

change this conditions of biological life. Material energy is closed from outer world within this mechanism of cyclic disbalance which is engine of the matter.

It was said by many investigators and literally men that it is the same case within material energy of psyche, whose irrational needs always remains unsatisfied. Whatever amount of wealth may be incorporated by such men they always remain hungry, and therefore always remain destitute.

Fromm, «Man for himself»:

> «The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be „satisfied." They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires. Even if man coidd satisfy all his wishes for power and destruction, it would not change his fear and loneliness, and thus the tension would remain. The blessing of imagination turns into a curse; since a person does not find himself relieved from his fears, he imagines ever-increasing satisfactions would cure his greed and restore his inner balance. But greed is a bottomless pit, and the idea of the relief derived from its satisfaction is a mirage. Greed, indeed, is not, as is so often assumed, rooted in man's animal nature but in his mind and imagination. ...A type of pleasure also caused by relief from tension, but different in quality from the one described, is rooted in psychic tension. A person m Intense sexual desire, too, can be caused not by physiological but by psychic needs. An insecure person who has an intense need to prove his worth to himself, to show others how irresistible he is, or to dominate others by „making" them sexually, will easily feel intense sexual desires, and a painful tension if the desires are not satisfied. He will be prone to think that the intensity of his desires is due to the demands of his body, while actually these demands are determined by his psychic needs.-ay feel that a desire is due to the demands of his body, while actually it is determined by irrational psychic needs».

Maslow, «Toward Q Humanistic Biology»:

> «that the so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures'" in the same sense that is indicated in the

> Olds or Kamiya experiments. Certainly this is what we already know from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» as perversions is actually a great deal of anguish pain and fear. Within the subjective realm itself we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson (1 6 1) has demonstrated clearly that sexual criminals have wry feeble sexual reactions. not strong ones. Kirkendall (6 1) also shows the subjective superiority of loving sex over unloving sex».

2. POWER AND ABUNDANCE OF ENERGY OF SPIRIT

It is another case with human energy of spirit, founded on Intellect. It was said that it also has in its foundation as Field of forces — «inequality of two intensities of one property» or two poles of Intellect: Active pole of Thought and Passive pole of laws of Nature. Gravitation between these two poles of Intellect is felt as Thirst of Knowledge as Russell putted it. Renan called it «hunger for knowledge» in «Future of Science». Maslow, Fromm, Allport confirms this thirst for knowledge as essential passion of sane man. To draw distinction between energy of spirit and material psychic energy we should point out that intellectual hunger is satiable due to the fact that laws of nature and thought of man are two sides of the same substance of Intellect (and not two alien things as Kant asserted). And therefore truth is available, and thirst for knowledge satiable.

Any material energy, deprived of disbalance will stop. It is another case with Controlling energy of intellect, for it is not disbalance and hunger which is its basic motivation. It is love to knowledge, pleasure to work, abundance of emotions which is likely to be its pivot as motivation. For it is the only energy with linear motion, the only energy capable of growth and development.

Fromm, «Man for himself»:

> «For the problem of ethics, the difference between irrational pleasure and happiness is much more important than that between irrational pleasure and satisfaction. In order to understand these distinctions, it may be helpful to introduce the concept of psychological scarcity versus abundance. The unfulfilled needs of the body create tension, the removal of which gives satisfaction. The very lack is the basis of the satisfaction. In a different sense, irrational desires are also rooted in deficiencies, in a person's insecurity and anxiety, which compel him to hate, to envy, or to submit; the pleasure derived from the fulfillment of these cravings is rooted in the fundamental lack of productiveness. Both physiological and irrational psychic needs are part of a system of scarcity.
> But beyond the realm of scarcity rises the realm of abundance. While even in the animal, surplus energy is present and is expressed in play, the realm of abundance is essentially a human phenomenon. It is the realm of productiveness, of inner activity. This realm can exist only to the extent to which man does not have to work for sheer subsistence and thus to use up most of his energy. The evolution of the human race is characterized by the expansion of the realm of abundance, of the surplus energy available for achievements beyond mere survival. All specifically human achievements of man spring from abundance».

Maslow, «Motivation and personality»:

> «Our study of self-actualizing people made clear the necessity for distinguishing somehow between their motivational life and that of more average people. They were clearly living a self-fulfilling, value-enjoying, self-perfecting life, rather than seeking for the basic need gratification that the average citizen lacks, i.e., growth motivation or metamotivation rather than deficiency motivation. Thus they were being themselves, developing,
> growing, and maturing, not going anywhere (in the sense, e.g., of social climbing), not striving in the ordinary sense of straining and trying for a state of affairs other than that in which they were. The distinction between deficiency motivation and growth motivation implies that self-actualizing itself is not a motivated change, unless motivation be understood in a wholly new sense. Self-actualization, the coming to full development and actuality of the potentialities of the organism, is more akin to growth and maturation than it is to habit formation or association via reward, that is, it is not acquired from without but is rather an unfolding from within of what is, in a subtle sense, already there. Spontaneity at the self-actualizing

> level-being healthy, natural-is unmotivated; indeed it is the contradiction of motivation.
> …It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for self.actualizing people, e.g., metamotivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and *preparing* to live. Perhaps the ordinary concept of motivation should apply *only* to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But selfactualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self·actualization».

Energy of spirit is lively energy, while energy of Ego-system is dead energy, wasting and twisting vivacious emotional fabric of spiritual energy in its dead cycles. It is thirst of knowledge of Field of Intellect which wakes up to life with wild curiosity as love to the outer world. Initial basic passions of humans are furious passions of love to the world — ceaseless deluge of positive emotions, making life beautiful and wonderful. And it is only initial primary torrent of feelings, producing by Field of Intellect. We, mankind, owe all our sanity and all positive emotions to Field of Intellect on the all stages of human civilization — from savages to moderns. The thing is that with pace of civilization and development of thought and science the intensity of positive passion of love to the world is also growing. It must be due t correspondence between power of Intellect and emotions of curiosity which it generates. The there is another source of growth of positive passion of energy of spirit: it is sincere relations with other people, true friendship, which Chesterton referred as wild pleasure of «impersonal talking to the question».

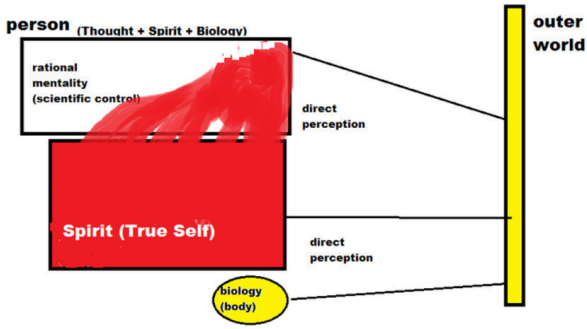
For true friendship in terms of Energetics means fusion of energies of men as if they were one, and therefore another huge growth of energy for each person involved. This is wild happiness of sane people: incessant deluge of furious passion of love to the world, to each other, to art and to knowledge which makes them sane, which makes them knights and heroes, sages and saints, geniuses and Friends.

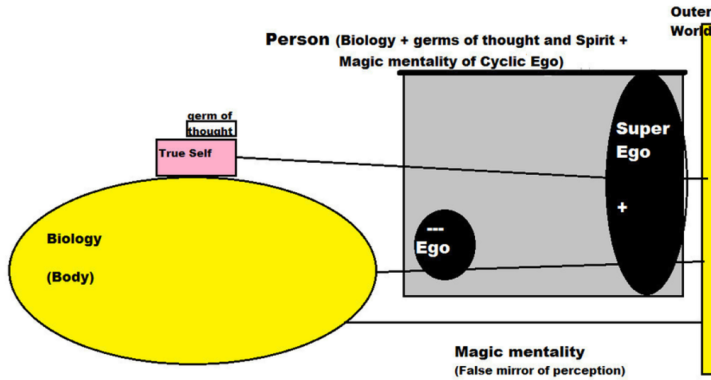
This deluge of positive passions is known as Magnanimity, Courage, Valor, Generosity, Friendliness, Humor, Artists, Geniuses, Industriousness, Intelligence, Conscience, Compassion, Sincerity, Vigor, Intensity, Curiosity, Competence, Honesty and Grace. This is how is felt abundance of energy mentioned by Fromm and Maslow. And in terms of Energetics this means production of energy of intense positive passions by Field of Intellect and oneness of sane spirit in these sublime properties of sanity. It is that full of wonder and beauty person, described by Renan as genius in Future of Science and as Jesus in «Life of Jesus». It is self-actualising people of Maslow (I don't think his term to be relevant). And it is true direction of growth of mankind — when everyone will get all necessarily education and environment to grow up in full sanity of his human spirit.

And these people are certainly Chesterton and his friends — Wells and Russell. And Chesterton friends from tavern with passionate impersonal debates in tavern, and his Christians with furious passions of love to the world and hate to the evil — to pervasion of spirit through dull mechanisms of dead material energy.

1) Sane Energy of Spirit examted from material energy

2). Insane Energy of Spirit with active Field of Ego-system between itself and outer world





3. AMBIVALENT FABRIC OF EMOTIONS OF FIELD OF EGO-SYSTEM. FLATTENED AFFECT AND BLUNTED EMOTIONS OF DEAD ENERGY OF SADOMASOCHISM

Freud was known for his fallacy towards discovered by him Field of Ego-system. The thing is he did discovered material psychic energy but he denied existence of any other psychic

energy. We owe it to the struggle of his pupils — K. Horney, Adler, Hung, Fromm — that true perspective finally appeared triumphant. It was them who refuted Freuds attitude and demonstrated that Field of Ego-system is only superficial and morbid excrescence on the body of «authentic Self» as they had identified energy of spirit.

Freud himself dealt only with Field of Ego-system, and certainly when one regards morbid parasitic energy on the body of sane energy as if it were the sane one his perspective is distorted and results of his research are unlikely to be satisfactory. Nevertheless, he contrived to state several very important observations on the order of dead material energy. Thus, it was his observation that the essential passion of Field of Ego-system is Fear, generated by distorted perception through «loadings of Ego and SuperEgo». Though he attributed, as everyone knows, this fear not o physical control of law of conservation of energy, but to the fear of castration. It was also Freud who formulated theory of «Love» as fusion of to opposite gravitations — Superior Ego-protection of Narcissism and Inferior Ego-protection of Inlovesickness. Erich Fromm hen urged against Freud accusation in falsification of true sane Love by morbid fusion of sadomasochism gravitations in «Genius and limitations of Freud».

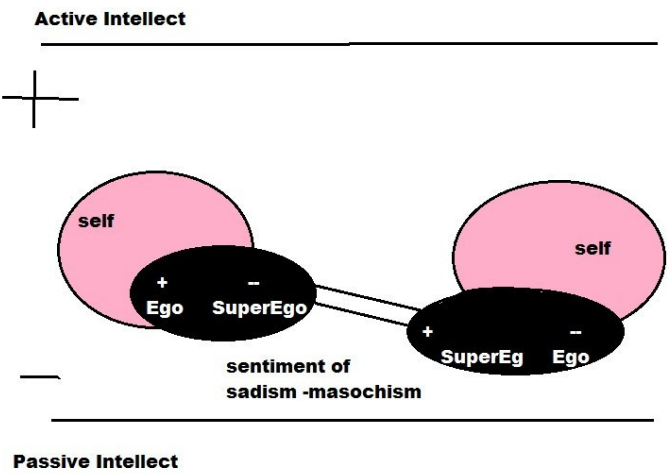
We are concerned here with his another important observation: it was «ambivalent» nature of emotions of Field of Ego-system. By ambivalent he meant mingled positive and negative passions. Indeed, It is distinction of emotions of material psychic energy that they represent foul mixture of simultaneously positive and negative emotions to one the same object, which displays forgery of those emotions eliminating each other.

It is not difficult to calculate the origin of that mixture provided we know the essential passion of motivation as being Fear between Ego and SuperEgo. Fear cannt prduce anything but hate. Thu we got hate to the perilous force of SuperEgo. AT the same time Law of conservation of force generates emotional gravitation towards «force» of SuperEgo — and thus we get

mixture from two incompatible elements, hate and «love» simultaneously. People with active Field of Ego-system and sadomasochism as «love» feels hate and fear and hypocrite «masks» to each other, and are unlikely to report any familiarity with happiness of pure positive emotions and happiness of intensity of positive emotions. For sane positive intensity of emotions of energy of spirit had been defaced and wasted in foul mixture of not any longer white or black but grey dull feeling, founded on fear.

This is parasitic and dead energy. It does not produce emotions like energy of spirit do. It is capable only of waste of sane passions of love to the world in wild fear of nonsensical cycles of sadomasochism gravitations. These smashed into grey dirt of gravitations of sadomasochism (people up to this day confuse them with sane love-friendship), which originally having been furious white, black, yellow, red or green intensity of vivid colors lively passions, now becomes the only emotional resource of person. This is what weakness, destitution, painfulness, and dullness of material energy means. Sterilization of great deluge of vivacious and vigorous positive passions of love to world, people, science, art and labor into dull and grey dead sadomasochistic gravitations founded on fear.

Person under compulsive automatism of sadomasochism of Field of Ego-system, even if he is Hitler on the verge of his success — is always most lonely and most unhappy person. For his misery is not only defaced and wasted positive passion of his sanity but also severe division with other people in hate and paranoiac suspicion of every Big Ego. In terms of energetic this is situation when fusion of sadomasochism gravitations of material energy simultaneously divorced energy of spirit of people, so that it s dead energy of physical control of violence playing its hideous game between them, leaving all the Hitler's adherents and himself loneliest men on the world.



3) Fusion of Superior and Inferior gravitations of sadomasochism betwen divided two persons by this fusio of material energy

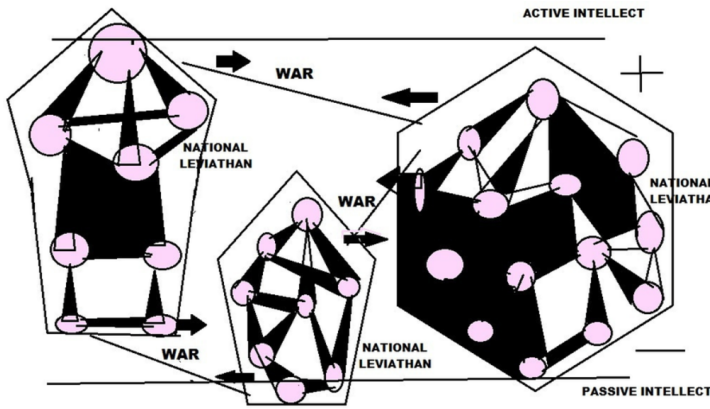
4) Leviathans of sadomasochism in wars with each oher

For this is the case with «eastern collectivism» of Leviathan, while case with «western collectivism» of Plato's Republic or Civitas Dei by Augustine, or Tavern by Chesterton is Friendship of fusion of energy of spirit in grand deluge of pure positive passion of Love to the World.

6) Fusio of sane energy of two persons freed from material energy

7) Fusion of sane national states in peace of friendliness of natural law of Ethics

Known psychiatric term «Flattening of affect» or «blunted emotions» in symptoms of psychosis is due to the fact that material energy is alien and dead energy. They are blunted and


ACTIVE INTELLECT
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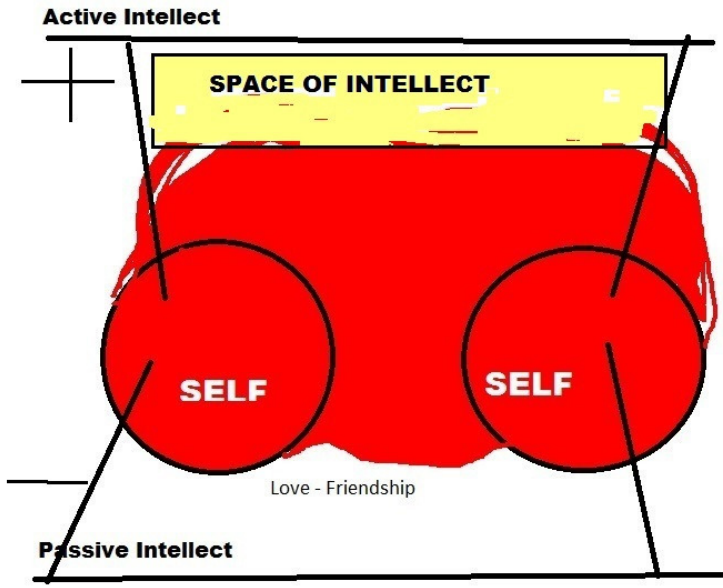
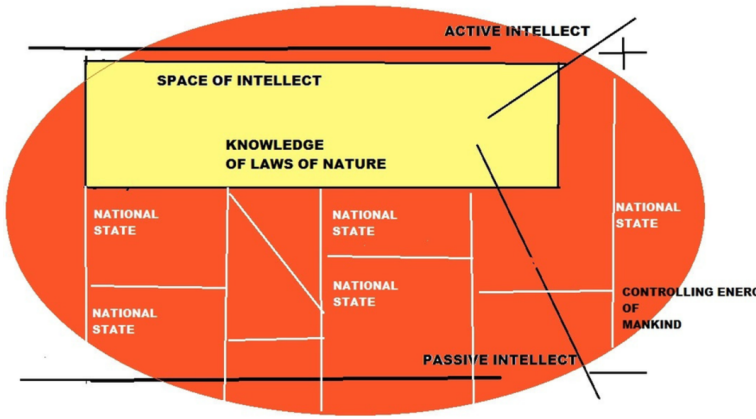

Active Intellect
SPACE OF INTELLECT
SELF
SELF
Love - Friendship
Passive Intellect



flattened already on this sadomasochistic stage of progress of activity of material energy. It is because psychosis means explosion of energy of spirit under automatisms of parasitic energy that deadness of emotions of Field of Ego-system manifests itself in full appearance. For the only resource of life — sanity of energy of spirit — was gone.

Remarque, «All quiet on western front»:

> «Surely Himmelstoss was a very different fellow as a postman,» say I, after Albert's disappointment has subsided. «Then how does it come that he's such a bully as a drillsergeant?» The question revives Kropp, more particularly as he hears there's no more beer in the canteen. «It's not only Himmelstoss, there are lots of them. As sure as they get a stripe or a star they become different men, just as though they'd swallowed concrete.»
> «That's the uniform,» I suggest. «Roughly speaking it is,» says Kat, and prepares for a long speech; «but the root of the matter lies somewhere. And if you give a man a little bit of authority he behaves just the same way, he snaps at it too. The army is based on that; one man must always have power over the other. The mischief is merely that each one has much too much power. A non-com, can torment a private, a lieutenant a non-com, a captain a lieutenant, until he goes mad

4. CHESTERTON ON SPECIAL EQUILIBRIUM OF CHRISTIAN ORTHODOXY

Knowledge of laws of two fields of forces of psychic energy will afford to abolish material energy. It is not too difficult to calculate what mechanism will be employed. The fundamental law of psyche — the law of conservation of force — will play central part in process of disabling physical control of Field of Ego-system.

For it is obvious that material energy is cancer of psyche, which is responsible not only for ultimate complete destruction of consciousness in psychosis but also in all kinds of evil in history of mankind: slavery, wars, mental disorders, unfriendliness and incapacity to candidness, cruelty and cynicism, poverty, robbery, exploitation, greed, perversion and so on. We only need to expose Field of Ego-system as false object of control of Law of conservation of force through operation of proper education, and we will stop two gravitations of sadomasochism of material energy. It is not force of human, it is force of lien dead parasitic energy, and we need to stop it. This is what will constitute the foundation of Natural Law of world government: education based on fight with material energy to prevent waste of positive emotions and to foster growth of sane and powerful spirit of men.

Has not this been pivotal matter of Christian Orthodoxy? How to stop material energy (original sin, vice, sin) and how to facilitate energy of spirit? And now we discover and learn laws of nature in foundation of Christian revelation. Grander of Soul, Splendor of Spirit on the one hand and on the other hand — negation of Ego, humility of self. Law of conservation of force as laying treasures in Kingdom of Heavens and simultaneously as rejection of material Ego, as contempt of one's Ego. Great Love to God and people, to world and to art and knowledge, displayed by monastic history and utter humility with regard to one's Ego.

Chesterton makes this Discovery with regard to Orthodoxy when he points out wild deluge of positive emotions

of Christianity as manifestation of sanity of energy of spirit; and on the other hand — utter humility concerning Ego. He speaks of equal intensity of love to the good and of hate to the evil, and he is again right in this. For it is this sanity of cultivation of energy of spirit in Orthodoxy which preserved intensity of positive passions, and it is that war waged to material energy of Field of Ego-system which was productive expenses as hate to evil.

Chesterton with this regard defies doctrine of Aristotle on «golden mean» to contrast it with Christian version of equilibrium. Golden mean is vulgarity of elimination love and hate in grey mixture, while Christian equilibrium implies both in full intensity: Love to the good and Hatred to the Evil. Christian Orthodoxy is not vulgar moderation between pride and humility — it is great force of Law of conservation of Force in regard to Spirit, and it is great abnegation of force of material energy of Ego — an extreme humility towards one's Ego. Christian Orthodoxy is not moderation between mercy and punishment of injustice — it is absolute mercy to energy of spirit of men and absolute war against evil of material energy.

Chesterton, «Orthodoxy»:

> «All sane men can see that sanity is some kind of equilibrium. But granted that we have all to keep a balance, the real interest comes in with the question of how that balance can be kept. That was the problem which Paganism tried to solve: that was the problem which I think Christianity solved and solved in a very strange way. Some moderns have indeed appeared with vague versions of progress and evolution which seeks to destroy the «golden mean» or balance of Aristotle. But the great truism of the «golden mean"remains for all thinking men, and these people have not upset any balance except their own.
> …And now I began to find that this duplex passion was the Christian key to ethics everywhere. Everywhere the creed made a moderation out of the still crash of two impetuous emotions. Take, for instance, the matter of modesty, of the balance between mere pride and mere prostration. The average pagan, like the average agnostic, would merely say that he was content with himself, but not insolently selfsatisfied, that there were many better and many worse, that his deserts were limited, but he

would see that he got them. In short, he would walk with his head in the air; but not necessarily with his nose in the air. This is a manly and rational position, but it is open to the objection we noted against the compromise between optimism and pessimism — the «resignation» of Matthew Arnold. Being a
mixture of two things, it is a dilution of two things; neither is present in its full strength or contributes its full colour. This proper pride does not lift the heart like the tongue of trumpets; you cannot go clad in crimson and gold for this. On the other hand, this mild rationalist modesty does not cleanse the soul
with fire and make it clear like crystal; it does not (like a strict and searching humanity) make Na man as a little child, who can sit at the feet of the grass. It does not make him look up and see marvels; for Alice must grow small if she is to be Alice in Wonderland. Thus it loses both the poetry of being proud and the poetry of being humble. Christianity sought by this same strange expedient to save both of them.
It separated the two ideas and then exaggerated them both. In one way Man was to be haughtier than he had ever been before; in another way he was to be humbler than he had ever been before. In so far as I am Man I am the chief of creatures. In so far as I am a man I am the chief of sinners. All humility that
had meant pessimism, that had meant man taking a vague or mean view of his whole destiny — all that was to go. We were to hear no more the wail of Ecclesiastes that humanity had no pre-eminence over the brute, or the awful cry of Homer that man was only the saddest of all the beasts of the field. Man was a statue of God walking about the garden. Man had pre-eminence over all the brutes; man was only sad because he was not a beast, but a broken god. The Greek had spoken of men creeping on the earth, as if clinging to it. Now Man was to tread on the earth as if to subdue it. Christianity thus held a thought of the dignity of man that could only be expressed in crowns rayed like the sun and fans of peacock plumage. Yet at the same time it could hold a thought about the abject smallness of man
that could only be expressed in fasting and fantastic submission, in the grey ashes of St. Dominic and the white snows of St. Bernard. When one came to think of one's self, there was vista and void enough for any amount of bleak abnegation and bitter truth. Here again, in short, Christianity got over the
difficulty of combining furious opposites, by keeping them both, and keeping them both furious. The Church was positive on both points.

> One can hardly think too little of one's self. One can hardly think too much of one's soul.
> ….Take another case: the complicated question of charity, which some highly uncharitable idealists seem to think quite easy. Charity is a paradox, like modesty and courage. Stated baldly, charity certainly means one of two things — pardoning unpardonable acts, or loving unlovable people. But if we ask ourselves (as we did in the case of pride) what a sensible pagan would feel about such a subject, we shall probably be beginning at the bottom of it. A sensible pagan would say that there were some people one could forgive, and some one couldn't: a slave who stole wine could be laughed at; a slave who betrayed his benefactor could be killed, and cursed even after he was killed. In so far as the act was pardonable, the man was pardonable. That again is rational, and even refreshing; but it is a dilution. It leaves no place for a pure horror of injustice, such as that which is a great beauty in the innocent. And it leaves no place for a mere tenderness for men as men, such as is the whole fascination of the charitable. Christianity came in here as before. It came in stardingly with a sword, and clove one thing from another.
> It divided the crime from the criminal. The criminal we must forgive unto seventy times seven. The crime we must not forgive at all. It was not enough that slaves who stole wine inspired partly anger and partly kindness. We must be much more angry with theft than before, and yet much kinder to thieves than before. There was room for wrath and love to run wild. And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild».

5. CHESTERTON VERSUS RUSSELL ON ORTHODOXY: HELL AND HATRED

Russell kept mocking Christian Orthodoxy, especially doctrine of Hell. It was his frequent observation in his profuse writings on negation of doctrine of Hell which he considered to be merciful and kindly attitude.

Chesterton as we have seen in previous chapters of this investigation assumed opposite attitude with fearless defiance defending doctrine of Hell as notion of insanity. Chesterton seems to be likely to appear triumphant, for he accomplished appointed

task to demonstrate that sin is insanity, and therefore Orthodoxy is right predicting Hell as dissolution of psyche to those who worships Satan, who has sacrificed his conscience on altar of violence of physical control.

Another collision between Chesterton and Russell on nature and function of hatred. Gospel consists of two opposite passions: love to God and divine spirit and on the other side — hatred to evil, who is murderer and father of falsehood. And Chesterton champions these two passion being both indispensible and interdependent as essential idea of Orthodoxy: there is no apology of good without fight with evil. And emotional fuel of fight is hatred. Thus, sanity of energy of spirit which implies powerful deluge of positive emotions simultaneously implies flaming hatred to the evil as disease of material energy. It is sane energy of spirit which can afford powerful negative emotions as expenses of powerful charge of positive emotions. It is flattened affect of ambivalent sadomasochism which is destitute of both, and whose fuel is fear.

Chesterton, «Orthodoxy»:

> «It will be said that a rational person accepts the world as mixed of good and evil with a decent satisfaction and a decent endurance. But this is exactly the attitude which I maintain to be defective. It is, I know, very common in this age; it was perfectly put in those quiet lines of Matthew Arnold which are more piercingly blasphemous than the shrieks of Schopenhauer
> «Enough we live»: — and if a life,
> With large results so little rife,
> Though bearable, seem hardly worth
> This pomp of worlds, this pain of birth.»
> I know this feeling fills our epoch, and I think it freezes our epoch. For our Titanic purposes of faith and revolution, what we need is not the cold acceptance of the world as a compromise, but some way in which we can heartily hate and heartily love it. We do not want joy and anger to neutralise each other and produce a surly contentment; we want a fiercer delight and a fiercer discontent. We have to
> feel the universe at once as an ogre's castle, to be stormed, and yet as our own cottage, to which we can return at evening. No one doubts that an ordinary man can get on with this world: but we demand not

> strength enough to get on with it, but strength enough to get it on. Can he hate it enough to change it, and yet love it enough to think it worth changing? Can he look up at its colossal good without once feeling acquiescence? Can he look up at its colossal evil without once feeling despair? Can he, in short, be at once not only a pessimist and an optimist, but a fanatical pessimist and a fanatical optimist? He is ready to smash the whole universe for the sake of itself».

B. Russell, Human Society in Ethics and Politics (1954):

> «When you hate, you generate a reciprocal hate. When individuals hate each other, the harm is finite; but when great groups of nations hate each other, the harm may be infinite and absolute. Do not fall back upon the thought that those whom you hate deserve to be hated. I do not know whether anybody deserves to be hated, but I do know that hatred of those whom we believe to be evil is not what will redeem mankind.»

It is frame of Field of Force of Intellect: the thought is used to indicate direction of motion toward good and from evil. And the havoc impact of skepticism on human activity is destruction of sentific control which task is to show this direction of movement. Chesterton kept warning men on this devastating effect of skepticism, and ussell's daughter confirms this effect skepticism when saying that she and her brother owed to their father's phloshy the breakdown of their buoyant spirit. Moreover, it was Russell himsef, who diapproved his own theory on relative truth of the world of scepticism.

B. Russell, «Autobiography»:

> «I hate the world and almost all the people in it. I hate the Labour Congress and the journalists who send men to be slaughtered, and the fathers who feel a smug pride when their sons are killed, and even the pacifists who keep saying human nature is essentially good, in spite of all the daily proofs to the contrary. I hate the planet and the human race — I am ashamed to belong to such a species».

CHAPTER 9. CHESTERTON AND RUSSELL ON THE NOTION OF AUTHORITY

1. CHRISTIANITY AS METAPHYSICS OF INTELLECT. DOSTOYEVSKY AND MEREZHKOVSKY ON SHARP ANTITHESIS BEEN NOTION «MAN-GOD"AND NOTION «GOD-MAN»

I t was first Dostoyevsky to emphasize the sharp antithesis between «Man-god», such as Nero or Caligula of antique paganism, and «God-man», known as Jesus Christ. The distinction between two notions is obvious though it remains vague and lacks lucidity. For first of all Jesus was not God, he was sage and prophet, but surely not God. And even we have conceded this fact, we still feel with full clearance that person Nero and person Jesus represent the very opposite ideas of man.

We can try to state this distinction in following definitions:

«Man-god» means worshiping a Man as a God, and first and foremost the self-worshiping of such ma.

While, «God-man» implies worshiping of God by men.

It is customary to count «man-god» to be feature of paganism, while «god-man» to be attribute of Christ, introduced to civilization by Christianity. And yet this is obviously a mistake, for notion of «god-man» begins not with Christianity but with Greek Metaphysics of Intellect. Namely, with mature version of that metaphysics in Plato's Socrates, attacked with this respect by Nietzsche in «Birth of Tragedy». Nietzsche's Zarathustra was wrong representation of Zoroasrism as all investigators agreed to confirm. For Zoroastrism was also Metaphysics of Intellect and Zoroastr or Zarathustra the first man, preaching intelligence and

thought and killed by magic mentality for this guilt. Socrates had been the second one, and Jesus was only the third one.

Only arriving to this conclusion on Metaphysics of Intellect as essence of Christianity, we get lucid account on sharp antithesis between notions «Man-god» and «God-man». The former is the one with active physical control, who worships Ego and SuperEGo of material energy (idolatry); the latter is the one with active scientific control, subjected to laws of Intellect in nature (causations of energies) and in mind (laws of thought, deduction, induction, analysis, synthesis). This is true meaning of notion «God-Man»: the man subjected to God-Intellect in laws of nature and laws of thought (active and passive intellect). It is pivotal argument of Jesus throughout the Gospels that he is talking not his mind, but Word of God. While Nietzsche's Superman exhibited exactly the reversed argument of wanton will of individual.

The leitmotif of Nietzsche's «Birth of tragedy» has been exactly this sharp antithesis between man-god of Greek hero-worship as worship of Superman and god-man of Plato's Socrates, whom he severely condemned for negation of cult of hero-worship. Plato's Socrates is described as «theoretical man of morality and ethics», while heroes of Greek tragedies are described as prototypes of his Superman to come — wild Ego-maniacs enjoying manifestation of their own strength in destruction of the world they caused. It was Caesar Borja and his father Pope Borja, and Machiavelli's book on them which Nietzsche admired so much. Though it is true that Greek paganism was not entirely morbid as Chesterton repeatedly affirms, for «hero-worship» of Homer contained admiration of power of energy of spirit. Simon Blackburn in his book on Plato's Republic mentions this condemnation by Plato hero-worship in Achilles, as insane exaltation of naked force as «Might is Right».

However, it was not a mere accident that Plato's Socrates condemned Greek tragedy. Such sages as Socrates were aware of the peril of self-worship and man-worship and even invented a special term for the phenomenon of mental disorder: «Hubris»,

the word which survived ancient Greece. It was Hubris as mental disorder which produced morbidity of Nero and Caligula.

Savages are known for their worship of totems of nature — idolatry of animals and plants, sun and moon. The peculiarity of antiquity appeared self-worship and man-worship. How we can explain the fact? The answer is not difficult, provided we have data on two Field of Forces of psychic energy. Both cases are cases of Idolatry of magic mentality of Field of Ego-system Ego and SuperEgo) of material energy. But in former case with savages it is idolatry of SuperEgo, and in latter case with Hubris of antiquity it is idolatry of Ego. The kind of wanton thought, loose from laws of deduction and induction, and from laws of nature (energies), is familiar to psychiatry and is called schizoid thought. This is exactly the kind of thought which produces Hubris as kind of Superior Ego-protection of physical control. For there is no «free thought» in world of God's laws; one can think only in two kind of modes: scientific thought subjected to laws of nature (Field of Intellect) or thought as Ego-protection of physical control (Field of Ego-system). This why all skeptics and pragmatics, famous for preaching negation of truth, always end not in «free thought», but either like Nietzsche in apology of immorality and brutality of physical control, or like Russell in preaching of absolute laws of ethics and morality of metaphysics of intellect. It was not «moderns» of Chesterton epoch who invented skepticism and agnosticism, it was Ancient Greece, which is responsible for both: true philosophy of metaphysics of intellect and philosophy of destruction of thought: skepticism, agnosticism, cynicism.

Thus, Man-god of antiquity appeared to be Hubris-Ego of schizoid mentality. While, God-man we can define as sane spirit of Field of Intellect and scientific control in obedience to laws of thought and laws of nature. There is not such phenomenon as «free thought», but there is freedom of energy of spirit to discover and control natural energies, or Spinoza's «freedom as recognized necessity», relative freedom of mankind. For absolute freedom is the thing attributed only to God. Sceptics are thinking themselves

gods when they say that they are free to think whatever they please. Our thought has its laws as well as universe represents laws of nature as systems of laws of energies. And we cannot deviate from this course of scientific control a single step without getting on the insane ground of physical control of Field of Ego-system of material energy. For we are not gods, we are men, capable to act within order of two energies designed by God. And one of them is really from «Holy Spirit», for it is Field of Intellect which afford mankind Controlling of God's laws of nature.

So much on Hubris-Ego of Schizoid Ego-protection of Man-gods.

Below you will find citations from B. Russell and E. Renan on Plato's Metaphysics of Intellect as foundation of Christianity. In my Russian books I also keep citing eminent Russian philosopher and lawyer E. Trubezkoy, his researches on Plato's Republic and City of God by St. Augustine. He maintains that Augustine has founded his City of God on Natural Roman Law as Plato's metaphysics of Intellect.

Renan, «History of Jewish people»:

> «What especially distinguishes Philo from his coreligionists, even from Josephus, is that he loves and
> admires from the bottom of his heart the Greek culture he so thoroughly possessed. He has real worship for Plato; he calls him most holy» * The group of ancient sages appears to him like a» sacred brotherhood.» He does not adhere absolutely to any sect; he is eclectic, like Cicero, — by turns Platonist, Stoic, or Pythagorean, or supposing himself to be so. He is in reality a Hellenist,
> seeing the light in the great sun of truth which Greece had created, where all reason has its birthplace
> and the centre of its revolution.
> To pick Greek philosophy out of the Bible, to prove that all the grand discoveries of Greece had
> been made by Hebrew genius a thousand years before, was the desperate attempt made by Philo.
> We might compare it to that of the scholiasts of the thirteenth century, who wrapped up Christian
> dogmas in Aristotelian logic. Moses appears not only as the best of legislators, but as the first of

philosophers. Philo, at once Jew and Greek, wishes to win over the Jews to Hellenism and the Greeks
to Judaism.
Plato's philosophy of ideas is perhaps that part of Greek philosophy to which Philo owes, his fundamental conceptions. Reason (Logos) is the archetype of the true, the beautiful, and the good in itself; beneath it lies inert matter, to which supreme intelligence gives form»

E. Renan, «The reigns of Hadrians and Antoninus Pius»:

«This fourth Gospel, the last to appear, which had been manipulated in so many respects, where Philonian tirades were substituted for the actual discourses of Jesus, took more than half a century to assume its place, but then it triumphed all along the line. It was very convenient for the theological and apologetic requirements of the time, to have a sort of metaphysical drama which could escape from the objections which a Celsus was already preparing, instead of a small, very human history of a Jewish prophet in Galilee. The Divine Word in the bosom of God; the Word creating all things; the Word made flesh, dwelling amongst men, so that certain privileged mortals had the happiness of seeing and even touching him!
Having regard to the especial turn of the Greek intellect, which seized upon Christianity at a very early date, this seemed most sublime, and a whole system of theology after the manner of Plotinns might be extracted from it.
The knowledge of the truth and science have now become essential, and men are to be saved by their gnosis^ their initiation into certain secret mysteries, so that Christianity has become a sort of hidden philosophy which certainly neither Paul nor Peter ever dreamt of. The future belonged altogether to transcendental idealism. This Gospel, attributed to the well-beloved disciple, which, transports us at first into the pure atmosphere of the Spirit and of Love, which substitutes the love of truth for everything else, and
proclaims the sway of Mount Gerizim and of Jerusalem equally at an end, was bound in time to become the fundamental Gospel of Christianity. The only chance of success that Christianity had was, that it should be a perfectly pure form of worship, independent of any material creed. «God is a spirit, and they that worship Him must worship Him in spirit and in truth.» If Jesus is understood in such a manner, he is no longer a prophet, and Christianity under that aspect is no longer a sect of Judaism; it becomes the Religion of Reason, and. thus it came about that the fourth Gospel imparted consistency and stability to the Apostolic work».

B. Russell, «The history of western philosophy»:

> «The philosopher Philo, who was a contemporary of Christ, is the best illustration of Greek influence on the Jews in the sphere of thought. While orthodox in religion, Philo is, in philosophy, primarily a Platonist; other important influences are those of the Stoics and Neopythagoreans.
> While his influence among the Jews ceased after the fall of Jerusalem, the Christian Fathers found that he had shown the way to reconcile Greek philosophy with acceptance of the Hebrew Scriptures.
> In proportion as Christianity became hellenized, it became theological. Jewish theology was always simple. Yahweh developed from a tribal deity into the sole omnipotent God who created heaven and earth; divine justice, when it was seen not to confer earthly prosperity upon the virtuous, was transferred to heaven, which entailed belief in immortality. But throughout its evolution the Jewish creed involved nothing complicated and metaphysical; it had no mysteries, and every Jew could understand it.
> This Jewish simplicity, on the whole, still characterizes the synoptic Gospels (Matthew, Mark, and Luke), but has already disappeared in Saint John, where Christ is identified with the Platonic-Stoic Logos. It is less Christ the Man than Christ the theological figure that interests the fourth evangelist. This is still more true of the Fathers; you will find, in their writings, many more allusions to Saint John than to the other three gospels put together. The Pauline epistles also contain much theology, especially as regards salvation; at the same time they show a considerable acquaintance with Greek culture — a quotation from Menander, an allusion to Epimenides the Cretan who said that all Cretans are liars, and so on. Nevertheless Saint Paul says: «Beware lest any man spoil you through philosophy and vain deceit.»
> The synthesis of Greek philosophy and Hebrew scriptures remained more or less haphazard and fragmentary until the time of Origen (A.D. 185—254). Origen, like Philo, lived in Alexandria, which, owing to commerce and the university, was, from its foundation to its fall, the chief centre of learned syncretism».

B. Russell, «History of western philosophy»:

> «The Kingdom of Heaven. Other-worldliness is a conception which Jews and Christians, in a sense, share with later Platonism, but it takes, with them, a much more concrete form than with Greek philosophers. The Greek doctrine — which is to be found in much Christian philosophy, but not in popular Christianity — was that the sensible

> world, in space and time, is an illusion, and that, by intellectual and moral discipline, a man can learn to live in the eternal world, which alone is real. The Jewish and Christian doctrine, on the other hand, conceived the Other World as not *metaphysically* different from this world, but as in the future, when the virtuous would enjoy everlasting bliss and the wicked would suffer everlasting torment. This belief embodied revenge psychology, and was intelligible to all and sundry, as the doctrines of Greek philosophers were not».

2. RATIONAL AND IRRATIONAL AUTHORITY BY E. FROMM

Attitude of sceptics on Authority is entirely negative. Attitude of Catholics on Authority exhibits another extreme: absolute obedience to authority. In particular, Milgram's experiments displays high correlation between Catholic faith and obedience to authority. Chesterton keep chastising sceptics and protestants on repudiation of Authority of Orthodoxy; Russell on the contrary keeps scolding those who is still stupid enough to accept authority of religious orthodoxy.

It is E. Fromm who convincingly sets forth that both arguments are wrong. For it is not authority which is to blame, but the kind of authority: rational or irrational authority.

It is comprehensible now the origin of both, rational and irrational authority, when we have seen in terms of Energetics what means idolatry of «man-god» and what means recognized necessity of laws of nature by «god-man». Idolatry of «man-god» is irrational, because it is worship of Ego of magic mentality — the process identified with worship of totems by savages (SuperEgo of magic mentality instead of Ego). While subjection to laws of nature is acknowledgement of rational authority of Intellect. Thus when Russell condemns authority as controversy to the reason, he is in the wrong. For Intellect as laws of thought and laws of nature (energies) is Rational authority, available for check by fact of control of energies. And when Russell condemns

religious authority as weapon to thwart thought he is in the right. For it is irrational authority of magic mentality.

Men in office may and should make relations of subordinations according to the degree of competence without fear to damage democracy. For rational authority is honest respect for knowledge in common constructive collaboration. It is magic mentality of worship of men of power and money regardless to their personal characteristics which is irrational idolatry. Fromm gives exhaustive explanation of the matter in «Man for himself»:

Fromm, «Man for himself»:

> «The use of the term „authoritarian“ makes it necessary to clarify the concept of authority. So much confusion exists with regard to this concept because it is widely believed that we are confronted with the alternative of having dictatorial, irrational authority or of having no authority at all. This alternative, however, is fallacious. The real problem is what kind of authority we are to have. When we speak of authority do we mean rational or irrational authority? Rational authority has its source in competence. The per son whose authority is respected functions competently in the task with which he is entrusted by those who conferred it upon him. He need not intimidate them nor arouse their admiration by magic qualities; as long as and to the extent to which he is competently helping, instead of exploiting, his authority is based on rational grounds and does not call for irrational awe. Rational authority not only permits but requires constant scrutiny and criticism of those subjected to it; it is always temporary, its acceptance depending on its performance. Tire source of irrational authority, on the other hand, is always power over people. This power can be physical or mental, it can be realistic or only relative in terms of the anxiety and helplessness of the person submitting to this authority. Power on the one side, fear on the other, are always the buttresses on which irrational authority is built. Criticism of the authority is not only not required but for bidden. Rational authority is based upon the equality of both authority and subject, which differ only with respect to the degree of knowledge or skill in a particular field. Irrational authority is by its very nature based upon inequality, implying difference in^ value. In the use of the term „authoritarian ethics“ reference is made to irrational authority, following the current use of „authoritarian“ as synonymous with totalitarian and antidemocratic systems. The reader will soon recognize that humanistic ethics is not incompatible with rational authority»

3. CHESTERTON ON HUBRIS-EGO OF PROTESTANTS AND SCEPTICS

To preserve sanity of energy of spirit implies preserving both poles of Intellect: Thinking and the subject of thinking — laws of nature (laws of natural energies). Losing one of them will lead to collapse of scientific control and therefore transition to physical control of material energy. Savages are described by anthropology as men deprived of logical thinking, and therefore men of magic mentality of idolatry of totems. It is situation with broken Active Intellect. Antique Hubris-Ego is another case of the same process: here we have eminent logical thinking but lack of induction due to skepticism and following (agnosticism, pragmatism, cynicism). Thus, it is situation with broken Passive Intellect — working thought but absence of due subject of thought (laws of nature). And in both circumstances the result is the same: collapse of scientific control of energy of spirit and reduction of person to the magic mentality of physical control of material energy. Idolatry of totems in former case, and self-idolatry (or rather Ego-idolatry) in latter case.

Nietzsche in his sane writing on «Schopenhauer as teacher» conceded that Kant's philosophy is philosophy of skepticism which should be considered as ubiquitous rust of thought. None the less in his insane works on Superman he managed to outstrip Kant in agnosticism and subjectivism. The thing is that this kind of German philosophy, with outset in Kant, Fichte and Hegel, is perfect instance of the schizoid thought of immature antiquity, abounding in deduction and lacking induction. Especially that of sceptics and cynics, who have destroyed Plato's rational philosophy. This is type of philosophy destroying thought through depriving it from proper subject of thought — laws of nature of outer world.

Russell agreed with Chesterton on insanity of skeptical philosophy of Kant, Hegel, Fichte, Nietzsche. This Hubris-Ego as

schizoid thought was also detected by rational German philosophers — Karl Jaspers and especially Shelling.

Schizoid thought, unlikely Satanic cunning and fraud, is not sin or any kind of mean, low, vile thing. It is product of gifted abstract thought, immature due to lack of knowledge on epistemology, on energetical structure of the world, on science and energy of human kind. Nations which have displayed extreme Hubris-Ego throughout the History of mankind — are nations of singular capacity of true Intellect too with great positive impact on progress of civilization: Greece, Israel, Germany. How the civilization would have dispensed with Mozart, Bach and Luther? On impact of two former ones historians are agreed.

Hero-worship of Greece or Rome as well as fantasy on Chosen people of Old Testament was not product of vile trickery to fraud the rest of the world in order to subdue it and dominant them. It was naïve romance similar to that famous romance of Don Quixote — stupid but innocent of evil plot thing, which came as epiphenomena with birth of reason of Field of Intellect. And yet as history has displayed in wild civic war of Greece ruined antiquity, in wild nationalism of Germany and in wild fanaticism of Israel — being disease of thought and therefore paralytic state of energy of spirit it was by no means a harmless thing.

C. Jaspers, «The origin and goal of history»:

> «This kind of sham faith was bound to swing over to lack of faith. It is true that this philosophy unfolded in the particular, conceptions that can never be lost; it was one of the manifestations of human thought that possessed genius, and its speculative grandeur cannot be doubted. But the distrust of its world, which has erroneously spread to all German philosophy, is justified. Here the «hubris» and waywardness of genius became an unparalleled seduction. Whoever drunk of this potion became intoxicated, a promoter of ruin, through the fact that a spiritual firework of a high order caused loss of faith, which presupposes sobriety».

Bertrand Russell, «Power»:

> «Human life being a perpetual interaction between volition and

> uncontrollable facts, the philosopher who is guided by his power impulses seeks to minimise or decry the part played by facts that are not the result of our own will. I am thinking now not merely of men who glorify naked power, like Machiavelli and Thrasymachus in the *Republic*; I am thinking of men who invent theories which veil their own love of power beneath a garment of metaphysics or ethics. The first of such philosophers in modern times, and also the most thorough-going, is
> Fichte. The philosophy of Fichte starts from the ego, as the sole existent in the world. It is obvious that a metaphysic such as Fichte's leaves no place for social duties, since the outer world is merely a product of my dream. Belief in race and nationalism is thus a psychologically natural outcome of a solipsistic philosophy — all the more since love of power obviously inspires the theory, and power can only be achieved with the help of others. All this is known as «idealism', and is considered morally nobler than a philosophy which admits the reality of the external world.
> The love of power is a part of normal human nature, but powerphilosophies
> are, in a certain precise sense, insane. The existence of the external world, both that of matter and that of other human beings, is a datum, which may be humiliating to a certain kind of pride, but can only be denied by a madman. Men who allow their love of power to give them a distorted view of the world are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships. *Certified* lunatics are shut up because of their proneness to violence when their pretensions are questioned; the *uncertified* variety are give the control of powerful armies, and can inflict death and disaster upon all sane men within their reach. The success of insanity, in literature, in philosophy, and in politics, is one
> of the peculiarities of our age, and the successful form of insanity proceeds almost entirely from impulses towards power».

Chesterton once more displays his singular capacity to profound insight in human soul in the way he identified correlation between Puritanism and Paganism of antique, German and Hebrew Hubris-Ego.

His proposition is that orthodoxy of Catholic Church, playing the part of Universal Law for the Christendom, was thus on the guard of human sanity, rescuing mankind from lapsing in solipsism of self-worship of schizoid thought. The key to philosophy of Chesterton is this: to substitute for laws of nature — dogmas of Catholic orthodoxy. And only in this case his apology of orthodoxy is tenable, because then it makes sense.

For example, we can then easily understand the fault he finds with Protestants: it is Hubris-Ego of ruined scientific control in negation of laws of universe (of nature). He keeps reproaching «Inner Light», «Immanent God», of Protestants in order to stress the fact that they have lost connection with outer world when they rejected authority of orthodoxy, for he understands them as objective laws of reality.

Ancient Hubris-Ego as well as culture of Hebrew is famous for first manifestations in history of wild destruction of Leviathan-states of sadomasochism of physical control. It is strive for «liberty» inherent to Hubris-Ego according to its frame (destruction of cyclic homeostasis of physical control and the loss of Inferior Ego-protection). Though it is but negative liberty which rejects slavery but by no way the tyranny for itself: this is why Greece never had democracy but oligarchy of free men, and permanent alternation from oligarchy to tyranny. But Greece is famous for wild intensity on talking on love to liberty. And Chesterton discovers this parallel between Whig's love to liberty and hate to democracy simultaneously too. He says that Germany and aristocracy of England, the Whig are oligarchic while America and France are democratic. He suggests that candid love to liberty of English aristocracy is but hate to democracy, for it lacks French understanding of liberty as equality and fraternity. and this is exactly what we have in case with oligarchic Hubris-Ego of antiquity.

Therefore we may suggest that his attempt to draw the parallel between Protestants and Pagans is not without ground.

Chesterton, «Short history of England»:

«But on the whole we shall be right if we see the first throes of the modern international problems in what is called the Thirty Years' War; whether we call it the revolt of half-heathens against the Holy Roman Empire, or whether we call it the coming of new sciences, new philosophies, and new ethics from the north. Sweden took a hand in the struggle, and sent a military hero to the help of the newer Germany. But the sort of military heroism everywhere exhibited offered a strange combination of more and more complex strategic science with the most naked and cannibal cruelty. ...The most sweeping and shameless part of the process was not complete, indeed, until the end of the eighteenth century, when Protestantism was already passing into scepticism. Indeed a very decent case could be made out for the paradox that Puritanism was first and last a veneer on Paganism; that the thing began in the inordinate thirst for new things in the noblisse of the Renascence and ended in the Hell-Fire Club. Anyhow, what was first founded at the Reformation was a new and abnormally powerful aristocracy, and what was destroyed, in an ever- increasing degree, was everything that could be held, directly or indirectly, by the people in spite of such an aristocracy.

....It was the principle that the mind of man can alone directly deal with the mind of God. It may shortly be called the antisacramental principle. ...Intellectual truth was the only tribute fit for the highest truth of the universe; and the next step in such a study is to observe what the Puritan thought was the truth about that truth. His individual reason, cut loose from instinct as well as tradition, taught him a concept of the omnipotence of God which meant simply the impotence of man. In Luther, the earlier and milder form of the Protestant process only went so far as to say that nothing a man did could help him except his confession of Christ; with Calvin it took the list logical step and said that even this could not help him, since Omnipotence must have disposed of all his destiny beforehand; that men must be created to be lost and saved.

....We make the Puritans picturesque in a way they would violently repudiate, in novels and plays they would have publicly burnt. We are interested in everything about them, except the only thing in which they were interested at all. ... But it was far other¬ wise with the individuals a generation or two after, to whom the wreck or the Armada was already a legend of national deliverance from Popery, as miraculous and almost as remote as the diliverances of which they read so realistically in the Hebrew Books now laid open to them. The august accident of that Spanish defeat may perhaps have coincided only too well with their concentra¬ tion on the non-Christian parts

of Scripture. It may have satisfied a certain Old Testament sentiment of the election of the English being announced in the stormy oracles of air and sea, which was easily turned into that heresy of a tribal pride that took event heavier hold upon the Germans. It is by such things that a civilized state may fall from being k Christian nation to being a Chosen People. But even if their nationalism was of a kind that has ultimately proved perilous to the comity of nations, it still was nationalism.

….In defending this state of things, in short, the Whigs were certainly not defending democracy, but they were in a real sense defending liberty. They were even defending some remains of mediaeval liberty, though not the best; the jury though not the guild. Even feudalism had involved a localism not without liberal elements, which lingered in the aristocratic system. Those who loved such things might well be alarmed at the Leviathan of the State, which for Hobbes was a single monster and for France a single man.

….The English lords, whose paganism was ennobled by patriotism, saw here something drawn out long and thin out of their own theories. What was paganism in Chatham was atheism in Frederick the Great. And what was in the first patriotism was in the second something with no name but Pfussianism. The cannibal theory of a commonwealth, that it can of its nature eat other commonwealths, had entered Christendom. Its autocracy and our own aristocracy drew inairectly nearer together.

…But in doing all this, it deliberately did two other things, which it thought a natural part of its policy;• it took the side of the Protestants, and then (partly as a consequence) it took the side of the Germans. Until very lately most intelligent Englishmen were quite honestly convinced that in both it was taking the side of progress against decay. The question which many of them are now inevitably asking themselves, and would ask whether I asked it or no, is whether it did not rather take the side of barbarism against civilization. At least, if there be anything valid in my own vision of these things, we have returned to an origin and we are back in the war with the barbarians. It falls as naturally for me that the Englishman and the Frenchman should be on the same side»

4. CHESTERTON ON CATHOLIC ORTHODOXY AS RATIONAL AUTHORITY OF LAWS OF NATURE

Let me say at the very beginning of my argument that I do not think in concert with Protestant the orthodoxy of Catholic Church to be rational authority of laws of nature. It is not, though it is doubtless that Catholic Church as historical Institution of energy of spirit on its early stages has been of great success as Institution of Natural Law in Middle Ages. This fact of grand history of early Church must be due to the part of truth which Christian revelation contains on laws of psychic energy.

But it is not full truth and it is not piece of scientific work appealing to scrutiny of thought — and therefore as authority it is not rational authority, but the reverse of it. This is why Bertrand Russell and Protestants of Reformation have performed a great beneficial job on revolting against irrational, magic authority of Catholic Church. I will expand on the subject in following chapters. Here I am concerned to demonstrate the righteousness of argument of Chesterton on his apology of Church and his wrath against Puritans as argument of rational authority of the truth of orthodoxy as knowledge of laws of psychic energy it contains. Otherwise, his argument becomes indefensible.

He speaks of two and only two kind of government: rule of law (rule of rules), which is impersonal, and Rule of Persons (rulers), which is inevitably personal. The former is democracy and republicanism, the latter royalism and oligarchy. And he tirelessly emphasizes that it is Natural Law of Catholic Church which had provided the rule of law through Middle Ages, and that with the loss of this Rule of Law of Church we got reduced to the personal Rule of Rulers.

Chesterton, «Orthodoxy»:

> «In short, I had spelled out slowly, as usual, the need for an equal law in Utopia; and, as usual, I found that Christianity had been there before me. The whole history of my Utopia has the same amusing sadness,

I was always rushing out of my architectural study with plans for a new turret only to find it sitting up there in the sunlight, shining, and a thousand years old.
I could never conceive or tolerate any Utopia which did not leave to me the liberty for which I chiefly care,
the liberty to bind myself Complete anarchy would not merely make it impossible to haveany discipline or fidelity; it would also make it impossible to have any fun».

Chesterton, «What is wrong with the world»:

«There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism»
Chesterton, «What is wrong with the world»:
«Religion, the immortal maiden, has been a maid-of-all-work as well as a servant of mankind. She provided men at once with the theoretic laws of an unalterable cosmos and also with the practical rules of the rapid and thrilling game of morality.
…I have only space to allude to the two largest facts of modern history: the Catholic Church and that modern growth rooted in the French Revolution.…Such a blow will remain forever unintelligible unless we realise what the brains of St. Thomas were thinking about just before they were distributed over the floor. They were thinking about the great mediaeval conception that the church is the judge of the world. Becket objected to a priest being tried even by the Lord Chief Justice. And his reason was simple: because the Lord Chief Justice was being tried by the priest. The judiciary was itself sub judice. The kings were themselves in the dock. The idea was to create an invisible kingdom, without armies or prisons, but with complete freedom to condemn publicly all the kingdoms of the earth. Whether such a supreme church would have cured society we cannot affirm definitely; because the church never was a supreme church. We only know that in England at any rate the princes conquered the saints.
…Churchill is a type of the extraordinary time in this, that he combines the presence of glory with the absence of honour. When the new aristocracy had become normal to the nation, in the next few generations, it produced personal types not only of aristocracy but of chivalry. The Revolution reduced us to a country wholly governed by gentlemen; the popular uni¬ versities and schools of the Middle Ages, like their guilds and abbeys, had been seized and turned into

> what they are — factories of gentlemen, when they are not merely factories of snobs».

5. RUSSELL'S CRITICISM ON IRRATIONAL AUTHORITY OF RELIGION

Protestant revolution, to do it justice, was not of course an unfortunate accident but was an natural revolt against corrupted Church. The Catholic Church has forfeited all its rights to represent Natural Law of mankind in becoming Church of Antichrist, which used to profane the true meaning of Gospels in simplifying it to the fairy-tale on obedience to the magic authority — the exact reverse of the essence of the Christian revelation. And Reformation has been manifestation of that natural revulsion against such forgery. The rational authority of early Catholic Church which really deserved its fame and power for it provided world with truth of Natural Law was substituted by false image of obedient to irrational authority «God»: «God suffered and commanded us to endure». To make God from Man was taking direction of magic mentality of physical control, and ultimately it came to the forgery and profanation of true sense of Gospel. At best as naïve Hubris-Ego of Don Quixote, at worst as vile Satan-Ego of Antichrist covering its spite under mask of stupefied Jesus. But in both cases, the power of St. Augustine, St. Ambrose of Catholic Church was lost altogether with rational authority of true meaning of Gospel as laws of psychic energy.

On the other hand, there is truth in accusations of Chesterton against Protestants too. For indeed, to reject the magic authority of Catholic Church still did not meant to find rational authority of scientific control of laws of psychic energy. And therefore Protestants were prone to the relapse in pagan Hubris-Ego, as Chesterton has brilliantly exposed.

B. Russell, Unpopular Essays (1950), Ch. XII:

> «Whose authority? The Old Testament? The New Testament? The Koran? People choose the book considered holy by the community in which they are born, and out of that book they choose the parts they like, ignoring the others. As soon as we abandon our own reason, and are content to rely upon authority, there is no end to our troubles. And so, even when we have a sacred book, we still choose as truth whatever suits our own prejudices.»

Russell is always in the right in his tireless emphasis on peril of irrational authority of religion, and of Catholic Church. Though shortcomings of his argument on rational authority of scientific knowledge is also apparent. It is true that magic mentality of Catholic Church is the kind of irrational authority and therefore unreliable and perilous to mind and society. But what about rational authority of science of laws of nature available to check of any evidence in control of natural energies? Why he keeps to juxtapose reason and authority? And what is «our own reason»? There is no such thing as individual reason, for all true reason is laws of thought of entire mankind — the Active intellect of Controlling energy. There is scientific control which is sane reason aiming to discover laws of nature. There is no reason independent from laws of universe and laws of thought of mankind.

In destruction of laws of nature of metaphysics of intellect Russell had undermined his own psychology based on absolute ethics of conscientious morality, «unselfish and brotherly» in search for justice for everyone as orthodoxy of Christianity. For he was conspicuously inconsistent sceptic, caring for truth of natural law and equality of democracy. There is no truth, no ethics and morality, no natural law or equality for the sceptics, for they deny existence of laws of nature. This is why his daughter was in the right accusing him in giving them ideal of truth and justice without any philosophical ground to defend the ideal. And this is why his argument on ideal of absolute morality seems far more naïve then that of Chesterton's argument on reliable authority of Catholic Church.

B. Russell, «Education and social order»:

> «Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who
> acquiesce in the status quo. But in place of everyday happiness they will have something which I, for my part, value more highly, both for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

CHAPTER 10. CHESTERTON AND RUSSELL ON CATHOLIC REPUBLIC AND DEMOCRACY OF MIDDLE AGES

1. NATURAL LAW OF PLATO, STOICS, CICERO AND ROMAN LAW (JUS NATURALE). THE FIRST GREAT THEOCRACY OF NATURAL LAW OF ANTONINUS

It is not Theocracy of Natural law which is impact of Christianity. Metaphysics of Intellect implies that Divine law is the same thing as Natural law. For existence of laws of nature implies some deity as primary Intellect which had set the laws of nature. Otherwise, there is no laws of nature. This is the point to keep in mind that Divine Law is not Sacred Scriptures; Divine law is Natural Law, the causations of natural energies, including psychic energy of men. Sacred Scriptures inevitably contain the truth of Natural law for this is first initial revelation. And yet as Spinoza, Lessing, Renan held, it is still not Law. For is to come in data of intellect, in science, as natural causations available for check through evidence of facts (control of energy).

With this respect we can consider Sacred Scriptures of Christianity relatively similar with Greek Revelation on Plato's Metaphysics of Intellect and progress of Natural Law of that metaphysics in philosophy of Stoics and in Roman Law of Antoninus' Empire. E. Renan calls this progress in Roman Natural Law in age of Marcus Aurelius — revelation. E. Trubezkoy urges that Plato's Republic is probably a revelation. In sense of initial, immature but verily knowledge on origin and causations of human nature.

To acquire precise and accomplished knowledge we needed those two thousand years of hard intellectual work made

by mankind on the way to science as Energetics. Now we already own knowledge on many discovered natural energies and have obtained control of force of those energies. Moreover, with pace of those discoveries gradually became apparent data on the very process of knowledge — on epistemology. It was W. Ostwald to whom we indebted the first proposition on notion of Energetics as theory of knowledge. However, his mistake was philosophical grounds of empiricism, for without definition of energies as set of natural causations, theory of Energetics is not tenable.

Cicero, «On laws»:

> «Let us begin, then, to establish the principles of justice on that eternal and universal law, whose origin precedes the immeasurable course of ages, before legislative enactments were in being, or political governments constituted. There exists, therefore, since nothing is better than reason, and since this is the common property of God and man, a certain aboriginal rational intercourse between divine and human natures. This reason, which is common to both, therefore, can be none other than right reason; and since this right reason is what we call Law, God and men are said by Law to be consociated. Between whom, since there is a communion of law, there must be also a communication of Justice. Law and Justice being thus the common rule of immortals and mortals, it follows that they are both the fellow–citizens of one city and commonwealth. And if they are obedient to the same rule, the same authority and denomination, they may with still closer propriety be termed fellow–citizens, since one celestial regency, one divine mind, one omnipotent Deity then regulates all their thoughts and actions. This universe, therefore, forms one immeasurable Commonwealth and city, common alike to gods and mortals. And as in earthly states, certain particular laws, which we shall hereafter describe, govern the particular relationships of kindred tribes; so in the nature of things doth an universal law, far more magnificent and resplendent, regulate the affairs of that universal city where gods and men compose one vast association».

Cicero, «On Laws»:

> «But the subject of our present discussion soars far higher, and comprehends the universal principles of equity and law. In such a discussion therefore on the great moral law of nature, the practice

> of the civil law can occupy but an insignificant and subordinate station. For according to our idea, we shall have to explain the true nature of moral justice, which is congenial and correspondent with the true nature of man. We shall have to examine those principles of legislation by which all political states should be governed. And last of all, shall we have to speak of those laws and customs which are framed for the use and convenience of particular peoples, which regulate the civic and municipal affairs of the citizens, and which are known by the title of civil laws».

So, having made all this preliminary remarks we can now propose that Christianity as well as Plato's, Stoic's and Roman' metaphysics of Intellect are first systems, vague and insecure but true, of Natural Law.

This will mean that Catholic Church as Institution of Natural Law of Middle Ages was not the first one of this character. For history had had already the great manifestation of such institution in the age of Antoninus Roman Empire.

We owe it to Gibbon, the definition of Roman history as sharp antithesis between two opposite types of government: government of wisdom and virtue in the period «between Domitian and Commodus» and government of vile and vice in the period after Augustus and after Commodus.

Chesterton would term the former one — impersonal rule of law or democracy of republic; and the latter one — personal rule of rulers, or tyranny of royalism (» What is wrong with the world»). For Chesterton, even in his praise of catholic monarchy of Middle Ages held those monarchies to be offices of rule of law of Catholic Church. He refers to the fact of the takeover of power by Henry the Eight, who is already a Pope himself, as to relapse into barbarism of personal rule of caprice.

We owe it to brilliant and all-round study on Christianity made by Ernest Renan, that we have today clear comprehension of the impact of Greek philosophy and Roman Law in emerging of Institution of Natural law in Roman Empire of Antoninus. Another emphasis on this identity between Roman theocracy of natural law and Christian theocracy as City of God by Augustine

in Catholic Church had made Russian philosopher — E. Trubezkoy in his research on Augustine's Civitas Dei. I also have to highly commend the study of French author Constant Martha on «Philosophers moralists of II century of Roman Empire», which makes the same emphasis on identity between Christian metaphysics and ethics and that of stoics and satirists of Roman Empire: Seneca, Persius, Juvenal, Marcus Aurelius, Epictetus, Chrysostom, Lucian.

E. Gibbon, «The decline and fall of Roman Empire»:

> «Titus Antoninus Pius has been justly denominated a second Numa. The same love of religion, justice, and peace, was the distinguishing characteristic of both princes. But the situation of the latter opened a much larger field for the exercise of those virtues. Numa could only prevent a few neighboring villages from plundering each other's harvests. Antoninus diffused order and tranquillity over the greatest part of the earth. The virtue of Marcus Aurelius Antoninus was of severer and more laborious kind. It was the well-earned harvest of many a learned conference, of many a patient lecture, and many a midnight lucubration. At the age of twelve years he embraced the rigid system of the Stoics, which taught him to submit his body to his mind, his passions to his reason; to consider virtue as the only good, vice as the only evil, all things external as things indifferent. Buthis life was the noblest commentary on the precepts of Zeno. If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the f irm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their days been capable of enjoying a rational freedom. The labors of these monarchs were overpaid by the immense reward that inseparably waited on their success; by the honest pride of virtue, and by the exquisite delight of beholding the general happiness of which

they were the authors. A just but melancholy reflection imbittered, however, the noblest of human enjoyments. They must often have recollected the instability of a happiness which depended on the character of single man. The annals of the emperors exhibit a strong and various picture of human nature, which we should vainly seek among the mixed and doubtful characters of modern history. In the conduct of those monarchs we may trace the utmost lines of vice and virtue; the most exalted perfection, and the meanest degeneracy of our own species. The golden age of Trajan and the Antonines had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period».

E. Renan, «Marcus Aurelius»:

«Antoninus would have had the reputation of being the best of sovereigns if he had not designated for his successor a man equal to himself in goodness and in modesty — one who joined to these shining qualities talent, and a charm which make an image to live in the recollection of mankind. Simple, amiable, full of sweet gaiety, Antoninus was a philosopher without pretending to be so, and almost without knowing it. Marcus-Aurelius was a philosopher whose humanity and sincerity were admirable, but yet reflective. In this respect Antoninus was the greater. His kindness did not lead him to commit mistakes. He was not tormented by the evil instincts which gnawed at the heart of his adopted son. That extraneous evil, that restless study of self, that demon of scrupulousness, that fever of perfection, are the indications of a nature less strong than distinguished. The most beautiful thoughts are those which men do not commit to writing; but let it be added that we should have known nothing of Antoninus if Marcus-Aurelius had not handed down to us that exquisite portrait of his adopted father, in which he seems, by reason of humility, to have applied himself to paint an image superior to what he himself was. Antoninus resembled a Christ who would not have had an Evangel; Marcus Aurelius a Christ who would

> have written his own. The salutary principle of adoption had made of the imperial court, in the second century, a true nursery of virtue. The noble and learned Nerva, in establishing that principle, assured the happiness of the human species for nearly three hundred years, and gave to the world the most beautiful century of progress which has been conserved by the memory of man».

E.Renan,«On Hadrian and Antoninus Pius»:

> «The door was open to any progress. Stoic philosophy was penetrating the legislature, and introducing into it the idea of the rights of man, of civil equality, and of the uniformity of provincial administration. The privileges of the Roman aristocracy were daily disappearing, and the chiefs of society believed in and were working for progress. They were philosophers who, without looking for Utopia, yet desired the greatest possible application of reason to human affairs. That was worth a great deal more than the fanatical and inapplicable Thora, which at best was only good for a very small nation. Men had reason to be satisfied with life, and behind that fine generation of statesmen one could perceive another wiser, more serious, more upright still. Antoninus was a St Louis as far as heart and rectitude went, with much more judgment, and a wider range of intellect. He was the most perfect sovereign that ever reigned. He was even superior to Marcus Aurelius, as the reproaches of weakness which may be addressed to the latter cannot be applied to him. To enumerate his virtues would be to enumerate all the qualities of which a perfect man can command. In him all the world saluted an incarnation of the mythical Numa Pompilius. He was the most constitutional of sovereigns, and, at the same time, simple, economical, quite taken up with good deeds and public works, far from any excess, free from rhetoric and any affectation of mind. By his means philosophy really became a power; everywhere philosophers were richly pensioned; already he was surrounded by ascetics, and the general direction of the education of Marcus Aurelius was his work. Thus the world's ideal seemed to have been attained, wisdom reigned, and for twenty-three years the world was governed by a flither. Affectation, false taste in literature, fell to the ground; people became simple; public instruction became an object of lively solicitude. The condition of the whole world was amelio160 rated; excellent laws, especially in favour of slaves, were carried; the relief of those who suffered became the object of universal care. The preachers of moral philosophy even surpassed the successes of Dion Chrysostom; the seeking for frivolous applause was the rock which they had to avoid. A provincial aristocracy of upright people who wished to do right, had

> succeeded the cruel aristocracy of Rome. The force and the loftiness of the ancient world were being lost, and men were becoming good, gentle, patient, humane. As always happens, socialistic ideas profited by that largeness of views and made their appearance, but general good sense and the force of established order prevented them from becoming a public evil. The similarity between these aspirations and those of Christianity was striking»

E. Renan, «Marcus Aurelius»:

> «Stoicism, since the reign of Hadrian, had permeated the Roman law with its broad maxims and had made of it a natural law, a philosophical law, so that reason might conceive it as applicable to all men. The perpetual edict of Salvius Julianus was the first complete expression of that new law destined to become the universal law. It was the triumph of the Greek mind over the Latin mind. The strict law yielded to equity; mildness turned the scale on severity; justice seemed inseparable from beneficence. The great jurisconsulates of Antoninus, Salvius Valens, Ulpius Marcellus, Javolenus, Volusius Moecianus continued the same work. The last was the master of Marcus-Aurelius in the matter of jurisprudence, and, to speak the truth, the work of the two holy emperors ought not to have been separated. From them dates the majority of the sensible and humane laws which modify the rigour of the ancient law and form, from legislation primarily narrow and implacable, a code susceptible of being adopted by all civilized peoples. The weak individual, in ancient societies, was somewhat dependent. Marcus-Aurelius constituted himself in a fashion the tutor of all those who had not one. The wants of the poor child and the sick child were assured. The tutelary Praetor was created to give guarantees for the orphaned. The civil law and the registration of births were commenced. A multitude of ordinances, completely just, introduced into the whole administration a remarkable spirit of mildness and of humanity. The expenses of the cures were diminished. Thanks to a better system of provisioning, famines in Italy were rendered impossible. In the order of judicature many reforms of an excellent character dated in like manner from the reign of Marcus. The regulation of manners, notably that which had reference to indiscriminate baths, was made more strict. It was to the slaves especially that Antoninus and Marcus-Aurelius showed themselves beneficent. Some of the greatest monstrosities of slavery were corrected. It was henceforward admitted that the master could commit an injustice to a slave. From the time of the new legislation corporal punishments were regulated. To kill

a slave became a crime; to treat him with excessive cruelty was a misdemeanour, and drew upon the master the necessity of selling* the unfortunate whom he had tortured. The slave, in time, resorted to the tribunals, became a somebody, and a member of the city. In point of fact, from the time of Antoninus, the jurisconsulate, imbued with Stoicism, considered slavery as a violation of the rights of nature, and were inclined to restrict it. Enfranchisement was favoured in everyway. Marcus- Aurelius went further and recognised within certain limits the right of slaves to the goods of the master. The laws, up to this time, of tutelage and trusteeship had been most incomplete; Marcus-Aurelius made them models of administrative foresight. By the ancient law the mother made hardly any part of the family of her husband and of her children. The Tertullian Senatus consultum (in the year 158), and the Orphitian Senatus consultum (178) established to the mother the right of succession, from the mother to the child and from the child to the mother. Sentiment and natural law took precedence. The excellent laws in regard to banks, to the sale of slaves, to informers and slanderers, put an end to a multitude of abuses. The fiscal laws had always been severe, exacting. It was henceforward settled in principle that in doubtful cases it should be the treasury that was wrong. Imposts of a vexatious character were abolished. The length of processes was diminished. The criminal law became less cruel, and the inculpated person was given valuable guarantees; still, it was the personal characteristic in application, the of Marcus-Aurelius to diminish, established penalties. In cases of folly punishment was remitted. The great stoical principle, that culpability resided in the motive, not m the deed, became the soul of laws. Thus was definitely established that great marvel the Roman law, a sort of revelation in its way which ignorance has placed to the honour of the compilers of Justinian, but which in reality was the work of the great emperors of the second century, and admirably interpreted and continued by the eminent jurisconsulates of the third century. The Roman law had a less clamorous triumph than Christianity, but in a sense a more durable one. Wiped out first by barbarism, it was resuscitated about the close of the Middle Ages, was the law of the world of the Renaissance, and became once more in a modified form the law of modern peoples. It was hence that the great Stoical school in the second century attempted to reform the world, after having to appearance miserably failed, and achieved in reality a complete victory. Compiled by the classical jurisconsults of the times of Severus, mutilated and altered by Tribonian, the texts survived, and these texts became later the code of the entire world. Now these texts were the work of the eminent

> legalists who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused the law to enter definitely into its philosophic age. The labour was continued under the Syrian emperors; the frightful political decadence of the third century did not prevent that vast edifice from continuing its slow and splendid growth. Seneca had said: " All men, if we go back to the origin of things, have gods for fathers.»» On the morrow Ulpian will say: " By the law of nature all men are born free and equal.»

E. Renan, «Marcus Aurelius»:

> «Thus was definitely founded that marvelous system, Roman law, a kind of revelation in its way, honour for which ignorance ascribed to the compilers of Justinian, but which in reality was the work of the great Emperors of the second century, admirably interpreted and continued by the eminent jurists of the third century. Roman law was to have a less clamorous triumph than Christianity, but in a sense a more lasting one. Trodden out of sight at first by barbarism, it was to be resuscitated towards the close of the Middle Ages, to be the law of the world of the Renaissance, and to become, under slightly modified conditions, the law of modern peoples. Thus it was that the great Stoic school which, in the second century essayed the reformation of the world, after having to all appearance failed miserably, in reality won a complete victory. Gathered together by the classical jurists of the time of the Severi, mutilated and altered by Tribonianus, the texts survived, and later these texts came to be the code of the whole world. They were the work of the distinguished legislators who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused law to enter once and for all on its philosophic period. The task was continued under the Syrian Emperors; the terrible political decadence of the third century did not hinder the vast edifice from maintaining its gradual but noble growth. It is Marcus Aurelius himself who has drawn for us in the first book of his Meditations that admirable background through which, in a paradisal light, move the pure and noble figures of his father, his mother, his grandsire, his instructors. Thanks to him, we can understand how those old Roman families, which had seen the reign of the bad Emperors, still clung to their uprightness, their dignity, their sense of justice, their civic spirit, and, if I may say so, their republicanism. They lived in admiration of Cato, Brutus Thrasea, and the great Stoics whose souls had never bowed down to tyranny. The reign of Domitian they held in abhorrence; the sages who had gone through it without flinching were honoured as heroes. The advent of the Antonines was simply the accession to power

> of the society whose righteous wrath has been transmitted to us by Tacitus, the society of good and wise men formed by the union of all those whom the despotism of the first Crcsars had revolted. Neither the puerile ostentation of Oriental monarchies, founded on the degradation and stupidity of men, nor the pedantic pride of mediaeval dynasties, based on an exaggerated sense of heredity and the naive faith in blood of the Teutonic races, can give us any conception of the wholly republican sovereignty of Nerva, Trajan, Hadrian, Antoninus, and Marcus Aurelius. Here we have no trace of hereditary kingship or divine right, nor anything analogous to military chieftainship. It was a kind of great civil magistracy, which had nothing resembling a court, and in no way deprived the Emperor of his character as an individual. Marcus Aurelius, in particular, was neither little nor much of a king in the proper sense of the word; his fortune was immense, but it was entirely hereditary. His aversion from» the Caesars,»^ whom he regarded as Sardanapali, ostentatious, debauched, and cruel, is at every instant apparent. His civic principles were strongly pronounced; to the Senate he restored all its ancient importance. When at Rome he never missed a sitting, and only quitted his place when the consul had pronounced the formula: Nihil vos moramur paires conscripti. Never until now had the problem of human happiness been pursued with such consistency and determination. Plato's ideal was realised: the world was governed by philosophers. All that in Seneca's great soul had been no more than fine sentiment was now coming to be the actual truth. Jeered at for two hundred years by brutal Romans, Greek philosophy triumphs by sheer force of patience. Already, under Antoninus, we have seen privileged and pensioned philosophers almost playing the part of public functionaries. The Emperor is now literally surrounded by them. His former instructors have become ministers and statesmen. He lavishes honours upon them, raises statues to them, places their images among his household gods, and on the anniversary of their death goes to sacrifice at their tombs, which he always keeps decked with flowers. The consulate, up till now reserved for the Roman aristocracy, is invaded by rhetoricians and philosophers. Herodes Atticus, Fronto, Junius Rusticus, Claudius Severn, and Proculus become consuls or proconsuls in their day. Marcus Aurelius had for Rusticus in particular the tenderest affection; he twice made him consul, and invariably embraced him before saluting the prefect of the Pratorium The important functions of prefect of Rome were for years immutably, so to speak, in his hands»

E. Renan, «Marcus Aurelius»:

«Thus there was realised a veritable historical miracle, what might be called the reign of philosophers. This is the moment to study that which such a regime favoured, that which it contemned. It assisted marvellously the social and moral progress; humanity, the softening of manners, increased exceedingly; the idea of a state being governed by wisdom, benevolence, and reason was established for ever. …This curious phenomenon, which has been witnessed but once in history, partook certainly of the character of the emperor; but it partook also of the nature of the empire, and of the Roman conception of the State, a conception wholly rationalistic, into which there efitered no theocratic idea. The law was the expression of reason; it was hence natural that men of reason should attain one day or other to power. Like judges in cases of conscience, the philosophers had a role which was in a manner legal. For centuries the Greek philosophy had constituted the education of the highest Roman society; almost all the preceptors were Greeks; education was imparted wholly in Greek. Greece could not name a more splendid victory than that which she had thus gained through her pedagogues and professors. Philosophy took more and more the character of a religion; she had her preachers, her missionaries, her directors of consciences, her casuists. The great personages conversed with one another in a familiar philosophy, which was at the same time their intimate friend, their monitor, the guardian of their souls. It was hence a philosophy which had its thorns, and the first conditions of which were a venerable exterior, a fine beard, and a fashion of wearing a cloak with dignity. Rubellius Plautus had near him, it is said, «two doctors of wisdom,» Coeranus and Musonius, the one Greek, the other Etruscan, in order to furnish him with the grounds for being able to await death with courage. Before death, people conversed with some sage, similar to what is called with us a priest, so that the last breath drawn might have a moral religious character. Canus Julius walked to the scaffold accompanied by» his philosopher.» Thraseus died assisted by the cynic Demetrius. People hold it to be the first duty of a philosopher to enlighten men, to sustain them and to direct them. In great afflictions we send for a philosopher to give consolation, and often the philosophers, like our priests invoked in extremis. It was the conscience of the sovereign in particular that the philosophers, like the Jesuits later, sought to gain over to the right. «The sovereign is good and wise for the benefit of others». In bettering him the philosopher accomplished more than if he had seduced into the paths of wisdom hundreds of isolated individuals. Areus was to Augustusja director, a kind of confessor, to whom the emperor unfolded all his thoughts, even to his most secret movements. When

> Livy lost his son Drusus it was Areus who condoled with him. Seneca played at intervals a similar part to Nero. The philosopher in the times of Epictetus, though he was still treated with great rudeness by the unpolished personages in Italy, became the comes of the prince, his most intimate friend, he whom he received at all times. It might be said of these species of almoners that they had functions and received regular treatment. Dion Chrysostom wrote for Trajan his discourses on the duties of royalty. Hadrian has been represented to us as being surrounded with Sophists. The public had, like the princes, its regular lessons in philosophy. There were in important cities an eclectic official teacher, lessons, conferences. All the ancient denominations of the school subsisted. There were yet Platonists, Pythagoreans, Cynics, Epicureans, Peripaticians, drawing equal salaries, on the sole condition of their proving that their teaching was in full accord with that of Plato, Pythagoras, Diogenes, Epicurus, and Aristotle. It is too often forgotten that the second century had a veritable Pagan preaching, similar to that of Christianity, and in many respects in accord with the latter. It was not uncommon at the circus, at the theatre, or in the assemblies to see a sophist get up, like a divine messenger, in the name of eternal truth. Dionysius Chrysostom had already furnished the model of these homilies, borrowed from a polytheism greatly mitigated by philosophy, and which recalls the teachings of the Fathers of the Church. The Cynic Theagenus, at Rome, attracted the multitude to the course of lectures he gave in the gymnasium of Trajan. Maximus of Tyre in his Sermons presents to us a theology, at bottom monotheistic, in which the representations set forth are conserved only as the necessary symbols of human weakness, and which could satisfy alone the sages. ...The problem of the happiness of humanity had never before been known to have been pursued with so much assiduousness and heartiness. The ideal of Plato was realised; the world was governed by the philosophers. All that had been in the form of a beautiful sentiment in the great soul of Seneca had come to be a reality. Though- railed at for two hundred years by the brutal Romans, the Greek philosophy, by dint of patience, triumphed. We have seen already under Antoninus philosophers privileged, pensioned, Enjoying almost the position of public functionaries; now the emperor is wholly surrounded with them. His old masters have become his ministers, his men of state. He showers honours upon them with profusion, raises statues to them, places their monuments among his household gods, and, on the anniversary of their death, goes to sacrifice at their tombs, which he always keeps decked with flowers. The consulship, which until now had been

reserved for the Roman aristocracy, is invaded by the rhetoricians and the philosophers. Herodus Atticus, Fronto, Junius Rusticus, Claudius Severus, Proculus, became in their day consuls or proconsuls. Marcus-Aurelius had in particular for Rusticus the most tender affection. He made him twice consul, and always embraced him before saluting the prefect of the praetorium. The important functions of the prefect of Rome were for some years as if placed immutably in his hands. Marcus-Aurelius did not dissimulate the defects of his friends; but his perfect sagacity led him to make a distinction between the doctrine and the weaknesses of those whom he taught. As St. Louis was not disturbed for a moment in his faith by the disorders of the clericals, so Marcus- Aurelius was never disgusted with philosophy with what were the vices of the philosophers. He went and listened in their schools to Apollonius and to Sextus of Cheronea, and was not made angry by people laughing at him. Like Antoninus, he had a faculty for supporting the ill-natured remarks of vain and badly educated people, which those honours probably exaggerated and rendered impertinent. Alexander saw him walking in the streets without courtiers, without a guard, clad in the mantle of the philosopher and living like one of them. At Athens he instituted chairs for all the sciences, and endowed them liberally; and he was able to give to the institution called the university of that city an eclat superior even to that which she had received from Hadrian. Marcus-Aurelius exercised in his discernment of men a very perfect tact. The whole group of sages who had seized power on all sides presented a very venerable aspect; the emperor regarded them less as masters or friends than as brothers, who were associated with him in the government. The philosophers, as Seneca had dreamed, had become a power in the State, a certain constitutional institution, a privy council, whose influence in the affairs of State was of first importance»

2. THE IMPACT OF JESUS GOSPEL: AROUSAL OF ENERGY OF SPIRIT

The great power of Christ as sage and prophet exhibited itself in that capacity to communicate to the hearts of plain people through poetry and picturesque cant of parable's the idea of Kingdom of heaven as home of energy of spirit. That is to say — that space of intellect of natural law is home of energy of thought, constituted to search and learn those laws. To understand cold and

abstract Plato's metaphysics men were not ready. To grasp the beauty of sermon of Jesus on treasures of Kingdom of heaven they appeared too glad. This is the conception of Renan's view on the part of Jesus as prophet, set forth in his famous «Life of Jesus».

Indeed, main idea of Gospel is consistent dualism of two worlds: world of spirit and world of matter. Both creations of deity, and only spirit being part of deity. It was doctrine of absolute priority of spirit over matter in every single word of Jesus. «It is spirit which quickens, not flesh», «Lay your treasures in Kingdom of heaven», «Kingdom of heaven is within you», " Pray in truth and spirit» and similar sermon on second birth from spirit to enter the kingdom of heaven. The same duality of sermon of Christ demonstrates his teaching on division between state and church. Thus, the impact of Jesus was this great accomplishment in theory and in practice of division between State as body of physical control of material energy and Church as body of scientific control of Energy of Spirit.

He managed first so deeply to inspire men with his poetry of parables that community of unity of spirit was immediately produced in first Christian organizations. For energy of spirit is energy of Thought and energy of Morality in the sense of veracity, conscience, compassion and justice. Thought is foundation and activity of energy of spirit, morality is manifestation of causations of emotional fabric of energy of spirit. It is law of conservation of force of energy of spirit which is displayed in morality of conscience and compassion, because the object of control for this energy is «common self» of all sane people. When one feels like risking his life to save someone, or when French and Russian lords joined Revolution to help common people, or when you feel that justice is more important than your life, — it is law of conservation of force of energy of spirit telling you that you have universal object of control («me», «self») with other sane people. Though not with insane men, for there energy of spirit had been wasted and defaced under activity of material energy.

And second great impact generated by Jesus' sermon was ultimate erection of Catholic Church as separate social body from social body of State. This is something unknown to history even to history of Theocracy of Natural law of Antoninus Empire. For when Plinius the Young in «Panegyric to Traja» stated sharp distinction between government of Good Emperors and government of Bad Emperors, he talked on the same institution, guided by different forces in different periods. Christian Church inaugurated to the world divorce between social body of energy of spirit and social body of material energy.

J.S. Mill in his study on Comte's philosophy of positivism has singled out his high praise of the historical impact by Catholic Church for division of power of spirit and power of sword. The great confusion was produced with sudden phenomenon of mighty social power displayed by Church of Christ. Catholic Church was accused of thirst of power and therefore the loss of spirit of Christ. But solution of this confusion is the same like with rational and irrational authority. For the question is not on power itself, but which kind of power we have to attribute to the Church of Christ? Certainly, not power of physical control of material energy. And certainly, the power of scientific control! For it is the very essence of energy of spirit! It is by no way energy of weakness, it is the only energy of real power, because it is energy of intellect!

The great power of St. Ambrose, of Gregory the Great, of St Augustine and Hildebrand was due to the natural strength of energy of spirit, provided balance of social unity in Catholic Church. It was another case with power of later to come corrupted popes like Medici and Borja, for they exhibited the power of physical control of material energy. And this is why it did not take long time to lose the real power of the institution of energy of spirit.

E. Renan, «Life of Jesus»:

> «In spite of the feudal Church, of sects, and of religious orders, holy men and women continued to protest in the name of the Gospel against the world's iniquity. Even in our own days, troublous days

> in which Jesus has no truer followers than those who seem to deny him, the dreams of an ideal organisation of society, which have so much analogy to the aspirations of the primitive Christian sects, are in one sense nothing but the blossoming of the same idea, one of the branches of that mighty tree in which germinates all thought of futurity, of which the „kingdom of God" will be eternally the root and the stem. On this phrase all the social revolutions of humanity will be grafted. But, tainted by a gross materialism, and aspiring to the impossible that is to say, to the foundation of universal happiness upon political and economic measures, the socialistic endeavours of our time will remain unfruitful, until they take as their guiding principle the true spirit of Jesus, by which I mean absolute idealism the principle that to possess the world we must renounce it».

Chesterton, «Short History of England»:

> «But the Roman Empire did not destroy nations; if anything, it created them. Britons were not originally proud of being Britons; but they were proud of being Romans. The Roman steel was at least as much a magnet as a sword. In truth it was rather a round mirror of steel, in which every people came to see itself. For Rome as Rome the very smallness of the civic origin was warrant for the largeness of the civic experiment. Rome itself obviously could not rule the world, any more than Rutland. 1 mean it could not rule the other races as the Spartans ruled the Helots or the Americans ruled foe negroes. A machine so huge had to be human; it had to have a handle that fitted any man's hand. The Roman Empire necessarily became less Roman as it became more of an Empire
> ...But though here as everywhere the spirit explains the processes, and the processes cannot even plausibly explain the spirit, these processes involve two very practical points, without which we cannot understand how this great popular civilization was created — or how it was destroyed.
> ...The very word " monk " is a revolution, for it means solitude and came to mean community — one might call it sociability. What happened was that this communal life became a sort of reserve and refuge behind the individual life; a hospital for every kind of hospitality. We shall see later how this same function of the common life was given to the common land. It is hard to find an image for it in individualist times; but in private life we most of us know the friend of the family^ who helps it by being outside, like a fairy godmother. It is not merely flippant to say that mon^ and nuns stood to mankind as a sort of sanctified league of aunts and uncles. It is

a commonplace that they did everything that nobody else would do; that the abbeys kept the world's diary, faced the plagues of all flesh, taught the first technical arts, preserved the pagan literature, and above all, by a perpetual patchwork of charity, kept the poor from the most distant sight of their modern despair. We still find it necessary to have a reserve of philanthropists, but we trust it to men who have made themselves rich, not to men who have made themselves poor. Finally, the abbots and abbesses were elective. They introduced representative government, unknown to ancient democracy, and in itself a semi-sacramental idea. If we could look from the outside at our own institutions, we should see that the very notion of turning a thousand men into one large man walking to Westminster is not only an act of faith, but a fairy tale. The fruitful and effective history of Anglo-Saxon England would be almost entirely a history of its monasteries. Mile by mile, and almost man by man, they taught and enriched the land.

...But it is a huge historical error to suppose that the Crusades concerned only that crust of society for which heraldry was an art and chivalry an etiquette. The direct contrary is the fact. The First Crusade especially was much more an unanimous popular rising than most that are called riots and revolutions. The Guilds, the great democratic systems of the time, often owed their increasing power to corporate fighting for the Cross; but I shall deal with such things later. Often it was not so much a levy of men as a trek of whole families, like new gipsies moving eastwards. Their maps are more provocative than pictures. Their half-fabulous animals are monsters, and yet are pets. It is impossible to state verbally this very vivid atmosphere; but it was an atmosphere as well as an adventure. It was precisely these outlandish visions that truly came home to everybody; it was the royal councils and feudal quarrels that were comparatively remote. The Holy Land was much nearer to a plain man's house than Westminster, and immeasurably nearer than Runymede. To give a list of English kings and parliaments, without pausing for, a moment upon this prodigious presence of a religious transfiguration m common life, is something the folly of which can but faintly be conveyed by a more modern parallel, with secularity and religion reversed. It is as if some Clericalist or Royalist writer should give a list of the Archbishops of Paris from 1750 to 1850, noting how one died of small-pox, another of old age, another by a curious accident of decapitation, and throughout all his record should never once mention the nature, or even the name, of the French Revolution.

> …Most of the mediaeval remains familiar to the modern reader are necessarily «late,» such as Chaucer or the Robin Hood ballads; but they are none the less, to a wiser criticism, worthy of attention and even trust. That which lingers after an epoch is generally that which lived most luxuriantly in it. It is an excellent habit to read history backwards. It is far wiser for a modern man to read the Middle Ages backwards from Shakespeare, whom he can judge for himself, and who yet is crammed with the Middle Ages. If this be true of Shakespeare, it is even truer, of course, of Chaucer. When the average reader turns to the " Canterbury Tales,» which are still as amusing as Dickens yet as mediaeval as Durham Cathedral, what is the very first question to be asked?
>
> …It is almost necessary to say nowadays that a saint means a very good man. The materials of it were almost the same as those of labour and domesticity: it did not need the sword or sceptre, but rather the staff or spade. It was the ambition of poverty. Who was St. Thomas, to whose shrine the whole of that society is thus seen in the act of moving; and why was he so important? If there be a streak of sincerity in the claim to teach social and democratic history, instead of a string of kings and battles, this is the obvious and open gate by which to approach the figure which disputed England with the first Plantagenet. A real popular history should think more of his popularity even than his policy. And unquestionably thousands of ploughmen, carpenters, cooks, and yeomen, as in the motley crowd of Chaucer, knew a great deal about St. Thomas when they had never even heard of Becket.
>
> …The place of Coeur de Lion in popular fable and gossip is far more like his place in true history. King Richard, as the typical Crusader, did make a momentous difference to England by gaining glory in the East, instead of devoting himself conscientiously to domestic politics in the exemplary manner of King John. The accident of his military genius and prestige gave England something which it kept for four hundred years, and without which it is incomprehensible through¬ out that period — the reputation of being in the very vanguard of chivalry. The great romances of the Round Table, the attachment of knighthood to the name of a British king, belong to this period. Richard was not only a knight but a troubadour; and culture and courtesy were linked up with the idea of English valour. The mediaeval Englishman was even proud of being polite; which is at least no worse than being proud of money and bad manners, which is what many Englishmen in our later centuries have meant by their common sense. Chivalry might be called the baptism of Feudalism. It was an attempt to bring

> the Justice and even the logic of the Catholic creed into a military system which already existed; to turn its discipline into an initiation and its inequalities into a hierarchy».

3. GIBBON ON FIVE CAUSES OF SUCCESS OF CHRISTIANITY. THE RISE OF ENERGY OF SPIRIT IN CHURCH OF CHRIST

Gibbon's «Fall of Roman Empire» is famous for his condemnation of Christianity as stupid superstition. However, being honest and reasonable author concerned with veracity of his study in the first place, Edward Gibbon displays rare scruples in representing true facts. We need only omit his own argument and apply for facts he unfolds in «Fall of Rome» to prove that phenomenon of Christianity has been in manifestation of singular rise of energy of spirit, produced by sermon of Jesus.

It is true that metaphysics of Intellect and theory of Natural Law was not product of Christianity, though it is valuable for being founded on them. But, there are unique things in history of civilization to be attributed only to Christianity. The influence exerted by Jesus Gospel was wakening of energy of spirit which mounted to the creation of Church of Christ as separate body of energy of spirit, unknown for antiquity. Sharp division between clergy and laity, introduced by Christian Church, was not familiar to Greek and Roman world.

Gibbon suggest five causes of «remarkable victory» of Christianity, and I am concerned here to demonstrate that all five causes he pointed out mount to the one single cause: arousal of energy of spirit, provoked by Gospel of Jesus. Sermon of great Jewish prophets, whose heir was Jesus, metaphysics of Intellect of kingdom of heaven, the unique power of Controlling energy (though by no way miraculous), the pier and austere morals, and the union of Christian republic as common self of energy of spirit — all these are apparent manifestations of active energy of spirit.

Gibbon, «Decline and Fall of Roman Empire»:

> «Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. …the five following causes: I. The inflexible, and if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire
> …To the first of these the Christians were indebted for their invincible valor, which disdained to capitulate with the enemy whom they were resolved to vanquish. The three succeeding causes supplied their valor with the most formidable arms. The last of these causes united their courage, directed their arms, and gave their efforts that irresistible weight, which even a small band of well-trained and intrepid volunteers has so often possessed over an undisciplined multitude, ignorant of the subject, and careless of the event of the war».

He said nothing on thirst of knowledge, the fundamental property of energy of spirit, for he kept referring to monks as to men intentionally stupefying themselves. In spite of the fact that fourth Evangel by St. John, is Evangel on metaphysics of Intellect, it is true that Jesus did not emphasized intellectual activity in his sermon. However, there are reservations in Gospel on limitations in popular perception Jesus felt in setting forth his idea. He kept reiterating that they are not ready to get all data, that he is forced to use the cant of parables and that the is to come when his words will be stated «directly from God» (from Intellect, science).

Nevertheless, practice has approved that energy of spirit is rooted in intellect. For even monks with initial vows to escape study and science ended up in heavy philosophical researches, like that of Franciscans and Dominicans, dominated by thought and steeped in philosophy.

Gibbon, «Decline and Fall of Roman Empire»:

> «The monastic studies have tended, for the most part, to darken, rather than to dispel, the cloud of superstition. Yet the curiosity or zeal of some learned solitaries has cultivated the ecclesiastical, and even the profane, sciences; and posterity must gratefully acknowledge, that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens.
> The progress of Christianity has been marked by two glorious and decisive victories: over the learned and luxurious citizens of the Roman empire; and over the warlike Barbarians of Scythia and Germany, who subverted the empire, and embraced the religion, of the Romans.
> …Christianity, which opened the gates of Heaven to the Barbarians, introduced an important change in their moral and political condition. They received, at the same time, the use of letters, so essential to a religion whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts, and of society. The version of the Scriptures into their native tongue, which had facilitated their conversion, must excite among their clergy some curiosity to read the original text, to understand the sacred liturgy of the church, and to examine, in the writings of the fathers, the chain of ecclesiastical tradition. These spiritual gifts were preserved in the Greek and Latin languages, which concealed the inestimable monuments of ancient learning. The immortal productions of Virgil, Cicero, and Livy, which were accessible to the Christian Barbarians, maintained a silent intercourse between the reign of Augustus and the times of Clovis and Charlemagne. The emulation of mankind was encouraged by the remembrance of a more perfect state; and the flame of science was secretly kept alive, to warm and enlighten the mature age of the Western world. In the most corrupt state of Christianity, the Barbarians might learn justice from the law, and mercy from the gospel; and if the knowledge of their duty was insufficient to guide their actions, or to regulate their passions, they were sometimes restrained by conscience, and frequently punished by remorse. But the direct authority of religion was less effectual than the holy communion, which united them with their Christian brethren in spiritual friendship. The influence of these sentiments contributed to secure their fidelity in the service, or the alliance, of the Romans, to alleviate the horrors of war, to moderate the insolence of conquest, and to preserve, in the downfall of the empire, a permanent respect for the name and institutions of Rome. The perpetual correspondence of the Latin clergy,

> the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the popes, cemented the union of the Christian republic, and gradually produced the similar manners, and common jurisprudence, which have distinguished, from the rest of mankind, the independent, and even hostile, nations of modern Europe».

B. Russell, «History of Western philosophy»:

> «The departures of the Order from the founder's intentions were, however, by no means all regrettable. This is true, in particular, of learning. The library of Monte Cassino is famous, and in various ways the world is much indebted to the scholarly tastes of later Benedictines. Saint Benedict lived at Monte Cassino from its foundation until his death in 543. The monastery was sacked by the Lombards, shortly before Gregory the Great, himself a Benedictine, became Pope.
> …The Dominicans were even more active than the Franciscans in the work of the Inquisition. They performed, however, a valuable service to mankind by their devotion to learning. This was no part of Saint Dominic's intention; he had decreed that his friars were «not to learn secular sciences or liberal arts except by dispensation.» This rule was abrogated in 1259, after which date everything was done to make a studious life easy for Dominicans. Manual labour was no part of their duties, and the hours of devotion were shortened to give them more time for study. They devoted themselves to reconciling Aristotle and Christ; Alberrus Magnus and Thomas Aquinas, both Dominicans, accomplished this task as well as it is capable of being accomplished. The authority of Thomas Aquinas was so overwhelming that subsequent Dominicans did not achieve much in philosophy; though Francis, even more than Dominic, had disliked learning, the greatest names in the immediately following period are Franciscan: Roger Bacon, Duns Scotus, and William of Occam were all Franciscans. What the friars accomplished for philosophy will be the subject of the following chapters».

On morals:
Gibbon, «Decline and Fall of Roman Empire»:

> «Like the first Christians of Jerusalem, they resigned the use, or the property of their temporal possessions; established regular communities of the same sex, and a similar disposition; and assumed the names of Hermits, Monks, and Anachorets, expressive of their lonely retreat in a natural or artificial desert. They soon acquired the

respect of the world, which they despised; and the loudest applause was bestowed on this Divine Philosophy, which surpassed, without the aid of science or reason, the laborious virtues of the Grecian schools. The monks might indeed contend with the Stoics, in the contempt of fortune, of pain, and of death: the Pythagorean silence and submission were revived in their servile discipline; and they disdained, as firmly as the Cynics themselves, all the forms and decencies of civil society. But the votaries of this Divine Philosophy aspired to imitate a purer and more perfect model. They trod in the footsteps of the prophets, who had retired to the desert; and they restored the devout and contemplative life, which had been instituted by the Essenians, in Palestine and Egypt.

But the primitive Christian demonstrated his faith by his virtues; and it was very justly supposed that the divine persuasion, which enlightened or subdued the understanding, must, at the same time, purify the heart, and direct the actions, of the believer. The first apologists of Christianity who justify the innocence of their brethren, and the writers of a later period who celebrate the sanctity of their ancestors, display, in the most lively colors, the reformation of manners which was introduced into the world by the preaching of the gospel.

It is a very honorable circumstance for the morals of the primitive Christians, that even their faults, or rather errors, were derived from an excess of virtue. The bishops and doctors of the church, whose evidence attests, and whose authority might influence, the professions, the principles, and even the practice of their contemporaries, had studied the Scriptures with less skill than devotion; and they often received, in the most literal sense, those rigid precepts of Christ and the apostles, to which the prudence of succeeding commentators has applied a looser and more figurative mode of interpretation. Ambitious to exalt the perfection of the gospel above the wisdom of philosophy, the zealous fathers have carried the duties of self-mortification, of purity, and of patience, to a height which it is scarcely possible to attain, and much less to preserve, in our present state of weakness and corruption. A doctrine so extraordinary and so sublime must inevitably command the veneration of the people; but it was ill calculated to obtain the suffrage of those worldly philosophers, who, in the conduct of this transitory life, consult only the feelings of nature and the interest of society».

On democracy of Cristian Republic:
Gibbon, «Decline and Fall of Roman Empire»:

«The scheme of policy, which, under their approbation, was adopted for the use of the first century, may be discovered from the practice of Jerusalem, of Ephesus, or of Corinth. The societies which were instituted in the cities of the Roman empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. But the most perfect equality of freedom requires the directing hand of a superior magistrate: and the order of public deliberations soon introduces the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions, of the assembly. A regard for the public tranquillity, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyterians to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of Presbyter; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. [109] The advantages of this episcopal form of government, which appears to have been introduced before the end of the first century, [110] were so obvious, and so important for the future greatness, as well as the present peace, of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of antiquity, [111] and is still revered by the most powerful churches, both of the 554 www.freeclassicebooks.com East and of the West, as a primitive and even as a divine establishment. [112] It is needless to observe, that the pious and humble presbyters, who were first dignified with the episcopal title, could not possess, and would probably have rejected, the power and pomp which now encircles the tiara of the Roman pontiff, or the mitre of a German prelate. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrages of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character. Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. As

the numbers of the faithful were gradually multiplied, they discovered the advantages that might result from a closer union of their interest and designs. Towards the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, [1141] and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achaean league, or the assemblies of the Ionian cities. It was soon established as a custom and as a law, that the bishops of the independent churches should meet in the capital of the province at the stated periods of spring and autumn. Their deliberations were assisted by the advice of a few distinguished presbyters, and moderated by the presence of a listening multitude. [115] Their decrees, which were styled Canons, regulated every important controversy of faith and discipline; and it was natural to believe that a liberal effusion of the Holy Spirit would be poured on the united assembly of the delegates of the Christian people. The institution of synods was so well suited to private ambition, and to public interest, that in the space of a few years it was received throughout the whole empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings; and the catholic church soon assumed the form, and acquired the strength, of a great foederative republic.

The bishop was the natural steward of the church; the public stock was intrusted to his care without account or control; the presbyters were confined to their spiritual functions, and the more dependent order of the deacons was solely employed in the management and distribution of the ecclesiastical revenue. [139] If we may give credit to the vehement declamations of Cyprian, there were too many among his African brethren, who, in the execution of their charge, violated every precept, not only of evangelical perfection, but even of moral virtue. By some of these unfaithful stewards the riches of the church were lavished in sensual pleasures; by others they were perverted to the purposes of private gain, of fraudulent purchases, and of rapacious usury. [140] But as long as the contributions of the Christian people were free and unconstrained, the abuse of their confidence could not be very frequent, and the general uses to which their liberality was applied reflected honor on the religious society. A decent portion 564 www.freeclassicebooks.com was reserved for the maintenance of the bishop and his clergy; a sufficient sum was allotted for the expenses of the public worship, of which the feasts of love, the agapoe, as they were called, constituted a very pleasing part. The

> whole remainder was the sacred patrimony of the poor. According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community; to comfort strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion. [141] A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren. [142] Such an institution, which paid less regard to the merit than to the distress of the object, very materially conduced to the progress of Christianity. The Pagans, who were actuated by a sense of humanity, while they derided the doctrines, acknowledged the benevolence, of the new sect. [143] The prospect of immediate relief and of future protection allured into its hospitable bosom many of those unhappy persons whom the neglect of the world would have abandoned to the miseries of want, of sickness, and of old age. There is some reason likewise to believe that great numbers of infants, who, according to the inhuman practice of the times, had been exposed by their parents, were frequently rescued from death, baptized, educated, and maintained by the piety of the Christians, and at the expense of the public treasure».

4. RUSSELL ON CATHOLIC CHURCH AS CITY OF GOD BY AUGUSTINE

Trubezkoy urges in «Theocracy of Civitas Dei by Augustine» that idea of saint was not inspired merely by Plato's Republic (which Augustine himself conceded in book) but also by Roman Natural Law, and especially by Cicero, favorite philosopher of Augustine (in concert with Plato).

Indeed, Plato's advance against Greek ancient democracy in his «Republic» is entirely founded on sharp antithesis between Natural Law of Plato's psychologism (that is why Poppers hates his guts) and Normative law of Greek oligarchic «democracies-tyrannies». Plato suggests in «Republic» that the frame of state only reflects the frame of persons it is constituted of. If it is state of ignorant and malevolent persons — it is despotic state of Leviathan. If it is state of wise, reasonable and virtuous

persons — it is Republic of fraternity, equality and liberty. Therefore his proposition is right education to raise sane, reasonable men.

A. Maurois, «Aspects of Biography»:

> «Plato conceived of the human soul as perpetually drawn by two horses, one white and the other black, one dragging him up towards the highest, the other dragging him down to the lowest in his nature. For several centuries humanity was forced to forget the existence of the black charger. Perhaps our own age denies the existence of the white horse too lightly, but a good biographer, in my view, is one who can see both white and black and can show how a man who has this difficult pair to drive can succeed as well as fail»

Thus Trubezkoy seems likely to be in the right when he suggests in his essay on Plato's Republic», that it is framework of Theocracy of Natural Divine law of causations of psychology of human mind. And therefore the purpose of Plato's state as sanity of mind ought to be comprehended as salvation of soul in Christian terms. Indeed, what is his conception on mind driven by two energies, — sane and reasonable on the one side and insane and stupid on the other — if not his view of Christian doctrine of «original sin» of soul? It is not stupid considerations of Aristotle on «golden mean» of wholesome mind, it is clear cut antithesis between sin and virtue.

Another essential feature of Plato's sane society Trubezkoy indicates «the oneness» of the people in fraternity. If emotional fabric of slavery «democracies» (oligarchies) he identifies altogether with Russell (Conquest of Happiness) as envy, that emotional body of true democracy (self-government of people) is friendliness, that is to say ethics of compassion, conscience and justice. This is emotional unification, fusion with integrity of sane society, which is resource of great happiness of people. And it was this unity of spirit in fraternity which Aristotle had chosen the object of attack in his criticism of Plato's Republic. And here again Trubezkoy seems to be convincingly in the right when he notices that Plato's Republic gained its realization in City of God of Middle

Ages while it is Aristotle Republic of Normative Law of modern states.

The idea of Civitas Dei by Augustin is simple. There is Natural law established by God, to which sane people should subject themselves. It is this natural law of divine soul and original sin of vile things with which Gospel deals. Church is theocracy of divine natural law while state is social body governed by naked force of physical control. Legitimately, the iron sword of state should be submitted to the spiritual sword of divine law of God of church. And this is the only way for state and its lords to justify their power and to save their souls from dissolution in ungodly naked force. Otherwise, state has no rights on existence being weapon of Satan to enslave and torture people. Thus, City of God of Augustine inaugurated the age of division between Church and State, waging war to the very idea of dominance of secular power over the natural law of human rights.

This idea of rule of natural universal law of Civitas Dei is brilliantly summoned up in Trubezkoy's study on philosophy of Saint Augustine with indication on fatal distinction between Church of Besant which had submitted to rule of state and Catholic Church, which had emerged victorious in the war with state.

Bertrand Russell in «History of Western philosophy» lays emphasis on this dualism of culture of Middle Ages, generated by ubiquitous influence of Augustine's Civitas Dei. Bertrand Russell, in spite of the fact of being skeptic and atheist, altogether with Chesterton readily recognized the fact of singular historical influence of Catholic Church as institution of moral power which managed to emerge victorious in fierce conflict with Emperors and kings: «The Old Testament, the mystery religions, Greek philosophy, and Roman methods of administration were all blended in the Catholic Church, and combined to give it a strength which no earlier social organization had equall». «The papacy, meanwhile, had lost the moral prestige which it had enjoyed, and on the whole deserved, in the eleventh, twelfth, and thirteenth centuries».

B. Russell, «History of western philosophy»:

> «The Church is a social institution built upon a creed, partly philosophic, partly concerned with sacred history. It achieved power and wealth by means of its creed. The lay rulers, who were in frequent conflict with it, were defeated because the great majority of the population, including most of the lay rulers themselves, were profoundly convinced of the truth of the Catholic faith.
> …The medieval world, as contrasted with the world of antiquity, is characterized by various forms of dualism. There is the dualism of clergy and laity, the dualism of Latin and Teuton, the dualism of the kingdom of God and the kingdoms of this world, the dualism of the spirit and the flesh. All these are exemplified in the dualism of Pope and Emperor. The dualism of Latin and Teuton is an outcome of the barbarian invasion, but the others have older sources. The relations of clergy and laity, for the Middle Ages, were to be modelled on the relations of Samuel and Saul; the demand for the supremacy of the clergy arose out of the period of Arian or semi-Arian emperors and kings. The dualism of the kingdom of God and the kingdoms of this world is found in the New Testament, but was systematized in Saint Augustine City of God. The dualism of the spirit and the flesh is to be found in Plato, and was emphasized by the Neoplatonists; it is important in the teaching of Saint Paul; and it dominated the Christian asceticism of the fourth and fifth centuries….After his time, throughout Western Christendom, the separation of clergy and laity becomes more and more marked. …With great difficulty, beginning in the eleventh century, the Church succeeds in emancipating itself from the feudal aristocracy, and this emancipation is one of the causes of the emergence of Europe from the dark ages. The first great period of Catholic philosophy was dominated by Saint Augustine, and by Plato among the pagans. The second period culminates in Saint Thomas Aquinas, for whom, and for his successors, Aristotle far outweighs Plato. The dualism of The City of God, however, survives in full force. The Church represents the City of God, and politically philosophers stand for the interests of the Church. Philosophy was concerned to defend the faith, and invoked reason to enable it to argue with those who, like the Mohammedans, did not accept the validity of the Christian revelation. …Democratic tendencies came to the fore, and after helping the Pope to defeat the Emperor, set to work to emancipate economic life from ecclesiastical control. …The papacy, meanwhile, had lost the moral prestige which it had enjoyed, and on the whole deserved, in the eleventh, twelfth, and thirteenth centuries.

> ...Catholic philosophy is essentially the philosophy of an institution, namely the Catholic Church; modern philosophy, even when it is far from orthodox, is largely concerned with problems, especially in ethics and political theory, which are derived from Christian views of the moral law and from Catholic doctrines as to the relations of Church and State. In Greeco Roman paganism there is no such dual loyalty as the Christian, from the very beginning, has owed to God and Caesar, or, in political terms, to Church and State. The problems raised by this dual loyalty were, for the most part, worked out in practice before the philosophers supplied the necessary theory. In this process there were two very distinct stages: one before the fall of the Western Empire, and one after it. The practice of a long line of bishops, culminating in Saint Ambrose, supplied the basis for Saint Augustine's political philosophy. ...However that may be, the Christians, while still a minority, had a kind of organization which was then new, though now common, and which gave them all the political influence of a pressure group to which no other pressure groups are opposed.
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> ...The City of God, written gradually between 412 and 427, was Saint Augustine's answer; but it took, as it proceeded, a far wider flight, and developed a complete Christian scheme of history, past, present, and future. It was an immensely influential book throughout the Middle Ages, especially in the struggles of the Church with secular princes. ... But the broad conception of a contrast between the City of this world and the City of God has remained an inspiration to many, and even now can be restated in nontheological terms. ..There is a very sympathetic account of Plato, whom he places above all other philosophers. All others are to give place to him. ...The book ends with a description of the Saints' vision of God in heaven, and of the eternal felicity of the City of God. From the above summary, the importance of the work may not be clear. What was influential was the separation of Church and State, with the clear implication that the State could only be part of the City of God by being submissive towards the Church in all religious matters. This has been the doctrine of the Church ever since. All through the Middle Ages, during the gradual rise of the papal power, and throughout the conflict between Pope and Emperor, Saint Augustine supplied the Western Church with the theoretical justification of its policy. The Jewish State, in the legendary time of the Judges, and in the historical period after the return from the Babylonian captivity, had been a theocracy; the Christian State should imitate it in this respect. The weakness of the emperors, and of most Western medieval monarchs, enabled the Church, to a great extent, to realize the ideal of the City of God. In the East, where the emperor

> was strong, this development never took place, and the Church remained much more subject to the State than it became in the West. The Reformation, which revived Saint Augustine's doctrine of salvation, threw over his theocratic teaching, and became Erastian, largely owing to the practical exigencies of the fight with Catholicism. But Protestant Erastianism was half-hearted, and the most religious among Protestants were still influenced by Saint Augustine.
> ...The Old Testament, the mystery religions, Greek philosophy, and Roman methods of administration were all blended in the Catholic Church, and combined to give it a strength which no earlier social organization had equalled. The Western Church, like ancient Rome, developed, though more slowly, from a republic into a monarchy. We have seen the stages in the growth of papal power, from Gregory the Great through Nicholas I, Gregory VII, and Innocent III, to the final defeat of the Hohenstaufen in the wars of Guelfs and Ghibellines. At the same time Christian philosophy, which had hitherto been Augustinian and therefore largely Platonic, was enriched by new elements due to contact with Constantinople and the Mohammedans. Aristotle, during the thirteenth century, came to be known fairly completely in the West, and, by the influence of Albertus Magnus and Thomas Aquinas, was established in the minds of the learned as the supreme authority after Scripture and the Church».

Russell gives brilliant portrait of St. Ambrose, the father of Church, whose power in controversy with Roman Emperors inspired his young admirer, St. Augustine to be baptized.

> «Speaking broadly, Saint Ambrose determined the ecclesiastical conception of the relation of Church and State; Saint Jerome gave the Western Church its Latin Bible and a great part of the impetus to monasticism; while Saint Augustine fixed the theology of the Church until the Reformation, and, later, a great part of the doctrines of Luther and Calvin. Few men have surpassed these three in influence on the course of history. The independence of the Church in relation to the secular State, as successfully maintained by Saint Ambrose, was a new and revolutionary doctrine, which prevailed until the Reformation; when Hobbes combated it in the seventeenth century, it was against Saint Ambrose that he chiefly argued. Saint Augustine was in the forefront of theological controversy during the sixteenth and seventeenth centuries, Protestants and Jansenists being for him, and orthodox Catholics against him. The capital of the Western Empire, at the end of the fourth century, was Milan, of which Ambrose was

bishop. His duties brought him constantly into relations with the emperors, to whom he spoke habitually as an equal, sometimes as a superior. His dealings with the imperial court illustrate a general contrast characteristic of the times: while the State was feeble, incompetent, governed by unprincipled self-seekers, and totally without any policy beyond that of momentary expedients, the Church was vigorous, able, guided by men prepared to sacrifice everything personal in its interests, and with a policy so far-sighted that it brought victory for the next thousand years.

The next epistle points out that the endowments of the Church serve purposes never served by the wealth of heathen temples. «The possessions of the Church are the maintenance of the poor. Let them count up how many captives the temples have ransomed, what food they have contributed for the poor, to what exiles they have supplied the means of living.» This was a telling argument, and one which was quite justified by Christian practice. Saint Ambrose won his point, but a subsequent usurper, Eugenius, who favoured the heathen, restored the altar and statue. It was only after the defeat of Eugenius by Theodosius in 394 that the question was finally decided in favour of the Christians. The bishop was, at first, on very friendly terms with the imperial court, and was employed on a diplomatic mission to the usurper Maximus, who, it was feared, might invade Italy. But before long a grave matter of controversy arose. The Empress Justina, as an Arian, requested that one church in Milan might be ceded to the Arians, but Ambrose refused. The people sided with him, and thronged the basilica in great crowds. Gothic soldiers, who were Arians, were sent to take possession, but fraternized with the people. «The Counts and Tribunes,» he says in a spirited letter to his sister, «came and urged me to cause the basilica to be quickly surrendered, saying that the Emperor was exercising his rights since everything was under his power. I answered that if he asked of me what was mine, that is, my land, my money, or whatever of this kind was my own, I would not refuse it, although all that I have belonged to the poor, but that those things which are God's are not subject to the imperial power. „If my patrimony is required, enter upon it; if my body, I will go at once. Do you wish to cast me into chains, or to give me to death? It will be a pleasure to me. I will not defend myself with throngs of people, nor will I cling to the altars and entreat for my life, but will more gladly be slain myself for the altars." I was indeed struck with horror when I learnt that armed men had been sent to take possession of the basilica, lest while the people were defending the basilica, there might be some slaughter which would tend to the injury of the whole city.

I prayed that I might not survive the destruction of so great a city, or it might be of the whole of Italy.» These fears were not exaggerated, as the Gothic soldiery were likely to break out into savagery, as they did twenty-five years later in the sack of Rome. Ambrose's strength lay in the support of the people. He was accused of inciting them, but replied that «it was in my power not to excite them, but in God's hands to quiet them.» None of the Arians, he says, dared to go forth, as there was not one Arian among thecitizens. He was formally commanded to surrender the basilica, and the soldiers were ordered to use violence if necessary. But in the end they refused to use violence, and the Emperor was compelled to give way. A great battle had been won in the contest for ecclesiastical independence; Ambrose had demonstrated that there were matters in which the State must yield to the Church, and had thereby established a new principle which retains its importance to the present day.

...The next conflict between Emperor and Saint was more honourable to the latter. In A.D. 390, when Theodosius was in Milan, a mob in Thessalonica murdered the captain of the garrison. Theodosius, on receiving the news, was seized with ungovernable fury, and ordered an abominable revenge. When the people were assembled in the circus, the soldiers fell upon them, and massacred at least seven thousand ofrestrain the Emperor, but in vain, wrote him a letter full of splendid courage, on a purely moral issue, involving, for once, no question of theology or the power of the Church: «There was that done in the city of the Thessalonians of which no similar record exists, which I was not able to prevent happening; which, indeed, I had before said would be most atrocious when I so often petitioned against it.» David repeatedly sinned, and confessed his sin with penitence. * Will Theodosius do likewise? Ambrose decides that «I dare not offer the sacrifice if you intend to be present. Is that which is not allowed after shedding the blood of one innocent person, allowed after shedding the blood of many? I do not think so.» The Emperor repented, and, divested of the purple, did public penance in the cathedral of Milan. From that time until his death in 395, he had no friction with Ambrose. Ambrose, while he was eminent as a statesman, was, in other respects, merely typical of his age. He wrote, like other ecclesiastical authors, a treatise in praise of virginity, and another deprecating the remarriage of widows. When he had decided on the site for his new cathedral, two skeletons (revealed in a vision, it was said) were conveniently discovered on the spot, were found to work miracles, and were declared by him to be those of two martyrs. Other miracles are related in his letters, with all the credulity characteristic of his times. He was

> inferior to Jerome as a scholar, and to Augustine as a philosopher. But as a statesman, who skilfully and courageously consolidated the power of the Church, he stands out as a man of the first rank».

We can observe that Chesterton is by no way alone in considering influence of Catholic Church as producing true Democracy. Gibbon held that democracy of Christian Republic was one of five causes of its universal success, and Bertrand Russell maintains that it was support of thousands of monasteries (especially in period of Cluny Reform) and of multitude of saints and anochorets, support of common people and support of free cities of early Italy. Russian historian E. Tarle in his study on History of Medieval Italy denotes that free republics of Lombard cities indebted their liberty to church's immunities, generously distributed by Charlemagne and his heirs. This social community around papacy was that spiritual oneness of Plato's Republic which is purpose of every sane human community. In terms of Energetic this spiritual union means fusion of true self of people, the process felt as trust, candidness, understanding, mutual respect, mirth, excitement, safety, warmth of tide of energy, interest — in word, as friendship. For there is no thing more valuable on earth than true friendship. This fusion of energy of spirit of people is still beyond reach for majority of men, because of activity of «original sin» of material energies, dividing people. In terms of energetics, there are two types of collectivism and one type of individualism. Hobb's Leviathan is «eastern collectivism» to use Well's terminology, while Plato's Republic is Well's «western collectivism», based on human rights. The former one energetically means departures of true self of people (spirit) and fusion between them gravitations of material energy which is felt as disorder of will and emotional independence, morbid ambivalent emotions, founded of fear and hypocrisy and lie of relations. Fusion of field of forces of material energy, described in Hobb's Leviathan as slavery subjection of volition of all men to the one will of prince — is therefore murder of persons on psychic plane, for they literally turn into stones in activity of alien matter through their lively and passive

spirit. «The western collectivism» of Plato's Republic is direct reverse of Leviathan. For it is fusion of true selfs as energy of spirit in one resource of furious intensity of pure positive emotions of sincerity and love to the world, which enormously enriches every person involved, making them in this unity the very accomplishments of the potentiality of their person (Maslow, Spencer, Rodgers, Fromm and others). Only in such unity, such oneness of spirit of sane person they become the complete persons of their spirit and reason, will and talent, and only such unions (collectives, fraternities, friendships) are true liberty and true democracy, for origin of democracy is psychology, the sanity of energy of spirit. It is still left the third case of western individualism to be considered in terms of energetics. And this is exactly the case with Hubris-Ego of schizoid mentality, that is to say with broken physical control. This is situation when both fusions remains beyond reach of men: fusion through dead energy of physical control in sadomasochism of Leviathan is blocked because Hubris-Ego lacks Inferior Ego-protection and is incapable to grovel. And fusion through sane energy of spirit is also impossible because of mighty Superior Ego-protection of schizoid Hubris-Ego. This is explicit «autism» of schizoid Hubris-Ego, while cyclic Ego of Leviathans is latent «autism», because the true relations of persons are also blocked. And this is why this «western individualism» which is transitory period of immature mind of scientific civilization is most instable society of all: it lacks any control, it lacks both, physical of material energy and scientific control of spiritual energy. Finally it bursts out in civil wars, like Greece, Israel and later Rome. And this is why Greek «democracy» has in foundation envy and not friendliness like true democracy of fusion of energy of spirit in equilibrium of friendship.

Democracy of Middle Ages, to which Chesterton keeps referring throughout his books, was thus attempt to achieve true democracy of friendliness, which is the only source of real liberty. You are free only in surroundings of goodwill of friends. The last place to find liberty is aggressive environment of Darwinian rivals

of modern Greek democracies. Genius of Plato exposed all this shortcomings and evils of Normative law of individualism as false self-government and false liberty, founded on envy and hate, often sliding in tyranny.

And singular power of papacy, noticed by Russell, was this «moral power» of true union, of true democracy of spiritual fusion of monasteries and saints, of chivalry spirit of common people. Society, founded on such fusion of spirit in candid friendship is adamant and invulnerable society, because it is happy society. And mighty power of such society is not power of governing aristocracy, but popular power of mutual natural law of science. But Leviathans and scattered individuals of normative law have no such solid ground for central office of government — adamant unity and trust of community. They pace on precarious soil of ubiquitous envy, fear and hate. And in such environment it is those who invented treachery and hypocrisy, and meanness and crafty trickery, replacing thus sanity of friendliness on insanity of hunt and hounding of «sheep», who is prosperous «pragmatic». In other words, Satans in boiling hell of insanity.

B. Russell, «History of western philosophy»:

> «FOR the first time since the fall of the Western Empire, Europe, during the eleventh century, made rapid progress not subsequently lost. The reform movement, in its earlier stages, was, in the minds of its promoters, actuated exclusively by moral motives. The clergy, both regular and secular, had fallen into bad ways, and earnest men set to work to make them live more in accordance with their principles. But behind this purely moral motive there was another, at first perhaps unconscious, but gradually becoming more and more open. This motive was to complete the separation between clergy and laity, and, in so doing, to increase the power of the former. It was therefore natural that the victory of reform in the Church should lead straight on to a violent conflict between Emperor and Pope.
> was therefore natural that the victory of reform in the Church should lead straight on to a violent conflict between Emperor and Pope.
> After these general preliminaries, let us come to the actual history of the reform movement in the eleventh-century Church. The beginning goes back to the foundation of the abbey of Cluny

in 910 by William the Pious, Duke of Aquitaine. This abbey was, from the first, independent of all external authority except that of the Pope; moreover its abbot was given authority over other monasteries that owed their origin to it. Most monasteries, at this time, were rich and lax; Cluny, though avoiding extreme asceticism, was careful to preserve decency and decorum. During the eleventh century, various other orders were founded by reformers. Romuald, an ascetic hermit, founded the Camaldolese Order in 1012; Peter Damian, of whom we shall speak shortly, was a follower of his. The Carthusians, who never ceased to be austere, were founded by Bruno of Cologne in 1084. In 1098 the Cistercian Order was founded, and in 1113 it was joined by Saint Bernard. It adhered strictly to the Benedictine Rule.

During the pontificate of Nicholas II an interesting struggle began in Milan. The archbishop, following the Ambrosian tradition, claimed a certain independence of the Pope. He and his clergy were in alliance with the aristocracy, and were strongly opposed to reform. The mercantile and lower classes, on the other hand, wished the clergy to be pious; there were riots in support of clerical celibacy, and a powerful reform movement, called «Patarine,» against the archbishop and his supporters. In 1059 the Pope, in support of reform, sent to Milan as his legate the eminent Saint Peter Damian. Damian was the author of a treatise On Divine Omnipotence, which maintained that God can do things contrary to the law of contradiction, and can undo the past. (This view was rejected by Saint Thomas, and has, since his time, been unorthodox.) He opposed dialectic, and spoke of philosophy as the handmaid of theology. He was, as we have seen, a follower of the hermit Romuald, and engaged with great reluctance in the conduct of affairs. His holiness, however, was such an asset to the papacy that very strong persuasion was brought to bear on him to help in the reform campaign, and he yielded to the Pope's representations. AtMilan in 1059 he made a speech against simony to the assembled clerics. At first they were so enraged that his life was in danger, but at last his eloquence won them over, and with tears they one and all confessed themselves guilty. Moreover they promised obedience to Rome. Under the next Pope, there was a dispute with the Emperor about the See of Milan, in which, with the help of the Patarines, the Pope was ultimately victorious.

In Gregory's time began the great dispute concerning «investitures.» When a bishop was consecrated, he was invested with a ring and staff as symbols of his office. These had been given by Emperor or king (according to the locality), as the bishop's feudal overlord. Gregory insisted that they should be given by the Pope. The dispute was part

of the work of detaching the ecclesiastical from the feudal hierarchy. It lasted a long time, but in the end the papacy was completely victorious.

FOUR aspects of the twelfth century are specially interesting to us: (1) The continued conflict of empire and papacy; (2) The rise of the Lombard cities; (3) The Crusades; and (4) The growth of scholasticism. All these four continued into the following century. The Crusades gradually came to an inglorious end; but, as regards the other three movements, the thirteenth century, marks the culmination of what, in the twelfth, is in a transitional stage. In the thirteenth century, the Pope definitively triumphed over the Emperor, the Lombard cities acquired secure independence, and scholasticism reached its highest point. All this, however, was an outcome of what the twelfth century had prepared.

Not only the first of these four movements, but the other three also, are intimately bound up with the increase of papal and ecclesiastical power. The Pope was in alliance with the Lombard cities against the Emperor; Pope Urban II inaugurated the first Crusade, and subsequent popes were the main promoters of the later ones; the scholastic philosophers were all clerics, and Church councils took care to keep them within the bounds of orthodoxy, or discipline them if they strayed. Undoubtedly, their sense of the political triumph of the Church, in which they felt themselves participants, stimulated their intellectual initiative.

The Patarine movement in Milan continued, and was associated with a more or less democratic tendency; most, but by no means all, of the North Italian cities sympathized with Milan, and made common cause against the Emperor.

The Pope, having made peace with the Normans, ventured in 1157 to break with the Emperor. For twenty years there was almost continuous war between the Emperor on the one side, and the Pope with the Lombard cities on the other. The Normans mostly supported the Pope. The bulk of the fighting against the Emperor was done by the Lombard League, which spoke of «liberty» and was inspired by intense popular feeling. The Emperor besieged various cities, and in 1162 even captured Milan, which he razed to the ground, compelling its citizens to live elsewhere. But five years later the League rebuilt Milan and the former inhabitants returned. In this same year, the Emperor, duly provided with an antipope, * marched on Rome with a great army. The Pope fled, and his cause seemed desperate, but pestilence destroyed Frederick's army, and he returned to Germany a solitary fugitive. Although not only Sicily, but the Greek Emperor, now sided with the

Lombard League, Barbarossa made another attempt, ending in his defeat at the battle of Legnano in 1176. After this he was compelled to make peace, leaving to the cities an the substance of liberty.

IN the thirteenth century the Middle Ages reached a culmination. The synthesis which had been gradually built up since the fall of Rome became as complete as it was capable of being. The fourteenth century brought a dissolution of institutions and philosophies; the fifteenth brought the beginning of those that we still regard as modern. The great men of the thirteenth century were very great: Innocent III, Saint Francis, Frederick II, and Thomas Aquinas are, in their different ways, supreme representatives of their respective types. There were also great achievements not so definitely associated with great names: the Gothic cathedrals of France, the romantic literature of Charlemagne, Arthur, and the Niebelungen, the beginnings of constitutional government in Magna Carta and the House of Commons

The Church, in the early thirteenth century, was in danger of a revolt scarcely less formidable than that of the sixteenth. From this it was saved, very largely, by the rise of the mendicant orders; Saint Francis and Saint Dominic did much more for orthodoxy than was done by even the most vigorous popes.

In the matter of saintliness, Francis has had equals; what makes him unique among saints is his spontaneous happiness, his universal love, and his gifts as a poet. His goodness appears always devoid of effort, as though it had no dross to overcome. He loved all living things, not only as a Christian or a benevolent man, but as a poet. His hymn to the sun, written shortly before his death, might almost have been written by Akhnaton the sun-worshipper, but not quite-Christianity informs it, though not very obviously. He felt a duty to lepers, for their sake, not for his; unlike most Christian saints, he was more interested in the happiness of others than in his own salvation. He never showed any feeling of superiority, even to the humblest or most wicked. Thomas of Celano said of him that he was more than a saint among saints; among sinners he was one of themselves».

5. CHESTERTON ON DEMOCRACY OF NATURAL LAW OF CATHOLIC CHURCH OF MIDDLE AGES

In his «Short History of England» Chesterton takes unexpected turn in advocating Monarchy of Tory against Monarchy of Whigs, who stood for liberty as everybody knows.

His argument is this:

Great English Kings — Edward Confessor, William Conqueror, Henry Plantagenet, Richard Cour de Lion, Edward The First — have been Catholic kings, and therefore represented office of Natural law of Catholic Church, and not their own arbitrary caprice. They were in this sense democratic impersonal power of rules, and not tyranny of personal caprice of Rulers. Like good emperors of Rome, like Marcus Aurelius, they represented popular interests of all state, of all people. And even Magna carta English people owe to Innocent III, whose fight with king John was crucial for the victory of barons. This was time of democracy and prosperity for people, because prosperity of such institutions as monasteries, guilds, commonwealth in agriculture were institutions of common men.

Chesterton, «Short history of England»:

> «Henry of Anjou, who brought fresh French blood into the monarchy, brought also a refresh¬ ment of the idea for which the French have always stood: the idea in the Roman Law of something impersonal and omnipresent. It is the thing we smile at even in a small French detective story; when Justice opens a handbag or Justice runs after a cab. Henry II. really produced this impression of being a police force in person; a con¬ temporary priest compared his restless vigilance to the bird and the fish of scripture whose way no man knoweth. Kinghood, however, meant law and not caprice; its ideal at least was a justice cheap and obvious as daylight, an atmosphere which lingers only in popular phrases about the King's English or the King's highway. But though it tended to be egalitarian it did not, of itself, tend to be humanitarian. In modern France, as* in ancient Rome, the other name of Justice has sometimes been Terror. The French¬ man especially is always a Revolutionist — ^and never an Anarchist. Now this effort of kings like Henry II. to rebuild on a plan like that of the Roman Law was not only, of course, crossed and entangled by countless feudal fancies and feelings in themselves as well as others, it was also conditioned by what was the corner-stone of the whole civilization. It had to happen not only with but within the Church. For a Church was to these men rather a world they lived in than a building to which they went. Without the Church the Middle Ages would have had no law, as without the Church the Reformation would have had no Bible. Many

priests expounded and embellished the Roman Law, and many priests supported Henry II.

…But it is true that the influence of the Church, though by no means of all the great churchmen, encouraged the sense of a sort of sacrament of government, which was meant to make the monarch terrible and therefore often made the man tyrannical. The disadvantage of such despotism is obvious enough. The precise nature of its advantage must be better understood than it is, not for its own sake so much as for the story we have now to tell. The advantage of " divine right,» or irremovable legitimacy, is this; that there is a limit to the ambitions of the rich. " Roi ne puis "; the royal power, whether it was or was not the power of heaven, was in one respect like the power of heaven. It was not for sale. Constitutional moralists have often implied that a tyrant and a rabble have the same vices. It has perhaps been less noticed that a tyrant and a rabble most emphatically have the same virtues. And one virtue which they very markedly share is that neither tyrants nor rabbles are snobs; they do not care a button what they do to wealthy people. It is true that tyranny was sometimes treated as coming from the heavens almost in the lesser and more literal sense of coming from the sky; a man no more expected to be the king than to be the west wind or the morning star. But at least no wicked miller can chain the wind to turn only his own mill; no pedantic scholar can trim the morning star to be his own reading-lamp. Yet something very like this is what really happened to England in the later Middle Ages;

…It is remarked above that Parliament was now an aristocracy, being an object of ambition. The truth is, perhaps, more subtle than this; but if ever men yearn to serve on juries we may probably guess that juries are no longer popular. Anyhow, this must be kept in mind, as against the opposite idea of the «jus divinum» or fixed authority, if we would appreciate the fall of Richard. If the thing which dethroned him was a rebellion, it was a rebellion of the parliament, of the thing that had just proved much more pitiless than he towards a rebellion of the people. But this is not the main point. The point is that by the removal of Richard, a step above the parliament became possible for the first time. The transition was tremendous; the crown became an object of ambition. That which one could snatch another could snatch from him; that which the House of Lancaster held merely by force the House of York could take from it by force. The spell of an undethronable thing seated out of reach was broken, and for three unhappy generations adventurers strove and stumbled on a stairway slippery with blood,

above which was something new in the mediaeval imagination; an empty throne.

...For the first point about democracy, no candid person, in face of the facts, can really consider it at ail. It is quite possible to hold that the seventeenth-century Parliament was fighting for the truth; it is not possible to hold that it was fighting for the populace. After the autumn of the Middle Ages Parliament was always actively aristocratic and actively anti-popular. The institution which forbade Charles I. to raise Ship Money was the same institution which previously forbade Richard II. to free the serfs. The group which claimed coal and minerals from Charles I was the same which afterward claimed the common lands from the village communities. It was the same institution which only two generations before had eagerly helped to destroy, not merely things of popular sentiment like the monasteries, but all the things of popular utility like the guilds and parishes, the local governments of towns and trades. The work of the great lords may have had, indeed it certainly had, another more patriotic and creative side; but it was exclusively the work of the great lords that was done by Parliament. The House of Com¬ mons has itself been a House of Lords.

What was really arresting and remark¬ able about the Middle Ages, as the Spartan discipline was peculiar to Sparta, or the Russian communes typical of Russia, was precisely its positive social scheme of production, of the making, building and growing of all the good things of life.

The mediaevals not only had self- government, but their self-government was self- made. They did indeed, as the central powers of the national monarchies grew stronger, seek and procure the stamp of state approval; but it was approval of a popular fact already in existence. Men banded together in guilds and parishes long before Local Government Acts were dreamed of. Like charity, which was worked in the same way, their Home Rule began at home. The reactions of recent centuries have left most educated men bankrupt of the corporate imagination required even to imagine this. They only think of a mob as a thing that breaks things — even if they admit it is right to break them. But the mob made these things. An artist mocked as many-headed, an artist with many eyes and hands, created these masterpieces. And if the modern sceptic, in his detestation of the democratic ideal, complains of my calling them masterpieces, a simple answer will for*the moment serve. It is enough to reply that the very word «» masterpiece ” is borrowed from the terminology of the mediaeval craftsmen. But such points in the Guild System can be considered a little later; here we are only concerned with the

quite spontaneous springing upwards of all these social institutions, such as they were. They rose in the streets like a silent rebellion; like a still and statuesque riot. In modern constitutional countries there are practically no political institutions thus given by the people; all are received by the people. There is only one thing that stands in our midst, attenuated and threatened, but enthroned in some power like a ghost of the Middle Ages: the Trades Unions. In agriculture, what had happened to the land was like a universal landslide. But by a prodigy beyond the catastrophes of geology it may be said that the land had slid uphill. Rural civilization was on a wholly new and much higher level; yet there was no great social convulsions or apparently even great social campaigns to explain it. It is possibly a solitary instance in history of men thus falling upwards; at least of outcasts falling on their feet or vagrants straying into the promised land. Such a thing could not be and was not a mere accident; yet, if we go by con¬ scious political plans, it was something like a miracle. There had appeared, like a subterranean race cast up to the sun, something unknown to the august civilization of the Roman Empire — a peasantry. *At the beginning of the Park Ages the great pagan cosmopolitan society now grown Christian was as much a slav'e state as old South Carolina. By the fourteenth century it was almost as much a state of peasant proprietors as modern France. No laws had been passed against slavery; no dogmas even had condemned it by definition; no war had been waged against it, no new race or ruling caste had repudiated it; but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popular life in the Middle Ages, of how fast it was making new things in its spiritual factory. Like everything else in the mediaeval revolution, from its cathedrals to its ballads, it was as anonymous as it was enormous. It is admitted that the conscious and active emancipators everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilber- forces, without political machinery or public fame, worked at death-beds and confession's in all the villages of Europe; and the vast system of slavery vanished. It was probably the widest work ever done which was voluntary on both sides; and the Middle Ages was in this and other things the age of volunteers. It is possible enough to state roughly the stages through which the thing passed; but such a statement does not explain the loose ing of the grip of the great slave-owners; and it cannot be explained except psychologically. The Catholic type

> of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow».

6. CHESTERTON, RUSSELL AND WELLS ON OLIGARCHY OF NORMATIVE LAW OF PROTESTANT CHURCH

It was another case with kings of Whigs, asserts Chesterton. The collapse of power of Catholic Church had in this regard catastrophic consequences. Now governing power is not any longer the power of international institution of Natural law; now it is government of plutocracy behind the king-pope. For national king-pope is dependent on aristocracy, and represents interests of plutocracy and not interests of entire state of common people. And when Whig assumes that Parliament of national king-pope is government of commons their assumption is not tenable, for Parliament ceased to represent interest of people becoming class of aristocracy. House of Commons does not represent Commons, he says, it is already one entity with House of Lords. His proofs is detest of Whigs to the democratic revolutions in America and in France. He keeps emphasizing throughout the study that government of Whig parliament is the direct contrary to the democracy. For it is oligarchy of plutocracy, and no any longer the government of natural law of Catholic Church. His test to prove this assumption is facts on «Great Pillage» which had place with Reformation of Tudors: sacking of monasteries, of guilds, and of commonwealth, which left common people «swept bare with plunder». Chesterton's considerations on this social catastrophe ties the «great Pillage» of commons with Protestant Reformation and with beginning of new epoch of England as national empire of capitalism.

Chesterton, «Short history of England':

> «But it may be suggested, I think, though with the doubt proper to ignorance, that the Angevin ideal of the King's justice lost more by the death of St. Thomas than was instantly apparent in the horror

of Christendom, the canonization of the victim and the public penance of the tyrant. These things indeed were in a sense temporary; the King recovered the power to judge clerics, and many later kings and justiciars continued the monarchical plan. But I would suggest, as a possible clue to puzzling after events, that here and by this murderous stroke the crown lost what should have been the silent and massive support of its whole policy. I mean that it lost the people.

The possibilities or impossibilities of St. Thomas Becket; were left a riddle for history; the white flame of his audacious theocracy was frustrated, and his work cut short like a fairy tale left untold. But his memory passed into the care of the common people, and with them he was more active dead than alive — yes, even more busy….It may even have been so early as this that something was judged in silence; and for the multitude rested on the Crown a mysterious seal of insecurity like that of Cain, and of exile on the English kings.

…The Pope denied the new marriage; and Henry, in a storm and darkness of anger, dissolved all the old relations with the Papacy. It is probable that he did not clearly k low how much he was doing then; and it is very tenable that we do not know it now. He certainly did not think he was Anti-Catholic; and, in one rather ridiculous sense, we can hardly say that he thought he was anti-papal, since he apparently thought he was a pope. From this day really dates something that played a certain part in history, the more modern doctrine of the divine right of kings, widely different from the mediaeval one.

A more awful act proved the new force was already inhuman; it struck down the noblest of the Humanists. Thomas More, who seemed sometimes like an Epicurean under Augustus, died the death of a saint under Diocletian. He died gloriously jesting; and the death has naturally drawn out for us rather the sacred savours of his soul; his tenderness and his trust in the truth of God. But for Humanism it must have seemed a monstrous sacrifice; it was somehow as if Montaigne were a martyr. And that is indeed the note; something truly to be called unnatural had already entered the naturalism of the Renascence; and the soul of the great Christian rose against it. He pointed to the sun, saying " I shall be above that fellow " with Franciscan familiarity, which can love nature because it will not worship her.

…Nevertheless, there was a weakness in the good institutions as well as a mere strength in the bad ones; and that weakness partakes of the worst element of the time. In the fall of good things there is almost always a touch of betrayal from within; and the abbots were destroyed more easily because they did not stand together..They did not stand together because the spirit of the age (which is very often the worst

enemy of the age) was the increasing division between rich and poor; and it had partly divided even the rich and poor clergy. And the betrayal came, as it nearly always comes, from that servant of Christ who holds the bag. To take a modern attack on liberty, on a much, lower plane, we are familiar with the picture of a politician going to the great brewers, or even the great hotel proprietors, and pointing out the uselessness of a litter of little public- houses. That is what the Tudor politicians did first with the monasteries. They went to the heads of the great houses and proposed the extinction of the small ones. The great monastic lords did not resist, or, at any rate, did not resist enough; and the sack of the religious houses began. But if the lord abbots acted for a moment as lords, that could not excuse them, in the eyes of much greater lords, fof having frequently acted as abbots. A momentary rally to the cause of the rich did not wipe out the disgrace of a thousand petty interferences which had told only to the advantage of the poor; and they were soon to learn that it was no epoch for their easy rule and their careless hospitality. The great houses, now isolated, were themselves brought down one by one; and the beggar, whom the monastery had served as a sort of sacred tavern, came to it at evening and found it a ruin. For a new and wide philosophy was in fhe world, which still rules our society. By this creed most of the mystical virtues of the old monks have simply been turned into great sins; and the greatest of these is charity

....The reign of terror established by Thomas Cromwell became an Inquisition of the blackest and most unbearable sort. Historians, who have no shadow of sympathy with the old religion, are agreed that it was uprooted by means more horrible than have ever, perhaps, been employed in England before or since. It was a government by torturers rendered ubiquitous by spies. The spoliation of the monasteries especially was carried out, not only with a violence which recalled barbarism, but with a minuteness for which there is no other word but meanness.

The tide which thus burst through the breach and overwhelmed the King as well as the Church was the revolt of the rich, and especially of the new rich. They used the King's name, and could not have prevailed without his power, but the ultimate effect was rather as if they had plundered the King after he had plundered the monasteries. Amazingly little of the wealth, considering the name and theory of the thing, actually remained in royal hands. Anyhow, it is hardly too much to say that every human thing was left unprotected from th^ greed of such cannibal protectors. We talk of the dissolution of the monasteries, but what occurred was the dissolution of the whole of the

> old civilization. Lawyers and lackeys and money¬ lenders, the meanest of lucky men, looted the art and economics of the Middle Ages like thieves robbing a church. Their names (when they did not change them) became the names of /he great dukes and marquises of our own day. But if we look back and forth in our history, perhaps the most fundamental act of destruction occurred when the armed men of the Seymours and their sort passed from the sacking of the Monasteries to the sacking of the Guilds. The mediseval Trade Unions were struck down, their buildings broken into by the soldiery, and their funds seized by the new nobility.
>
> The puzzling and truncated monosyllable " Esq.» is a pathetic relic of a remote evolution from chivalry to snobbery. No two historic things could well be more different than an esquire and a squire. The first was above all things a^ incomplete and probationary position — the tadpole of knighthood; the second is above ay things a complete and assured position — the status of the owners and rulers of rural England throughout recent centuries.
>
> Churchill is a type of the extraordinary time in this, that he combines the presence of glory with the absence of honour. When the new aristocracy had become normal to the nation, in the next few generations, it produced personal types not only of aristocracy but of chivalry. The Revolution reduced us to a country wholly governed by gentlemen; the popular universities and schools of the Middle Ages, like their guilds and abbeys, had been seized and turned into what they are — factories of gentlemen, when they are not merely factories of snobs. It is hard now to realize that what we call the Public Schools were once undoubtedly public. By the Revolution they were already beconfing as private as they are now».

Thus, his argument on apology of monarchy of Tory is tenable only if we accept terms of Energetics and of causations of psychic energy as natural law. And even in this case, this was only temporary arrangement, for true government of natural law don't need hereditary kings, it needs office of scientific control and international institution of natural law.

If we assume this comprehension of his apology of catholic monarchy then it is matter of antithesis between Natural law of scientific control and Normative law of Greek democracy. Natural law presumes laws of mind, laws of psychology, scientific control — such as control of growth of energy of spirit and control

directed to stop activity of material energy through education. Normative law implies consent of aristocracy in Parliaments on what should be law for people — the arbitrary thing of personal rule. Proudhon as well as Comte defends scientific control as opposed to Normative law of juridism. Russell, advocating natural law of «psychologism» gives perfect answer to the Popper's apology of Marxist «economism» of Normative law.

P.J. Proudhon, «What is property»:

> «Why do we not preserve a like attitude towards political and philosophical questions? Why this ridiculous mania for affirming that everything has been said, which means that we know all about mental and moral science? Why is the proverb, There is nothing new under the sun, applied exclusively to metaphysical investigations? In this way, general ignorance produces general tyranny; and while liberty of thought is written in the charter, slavery of thought, under the name of majority rule, is decreed by the charter. Thus, the greatest evils which man suffers arise from the misuse of his social nature, of this same justice of which he is so proud, and which he applies with such deplorable ignorance. The practice of justice is a science which, when once discovered and diffused, will sooner or later put an end to social disorder, by teaching us our rights and dutie.
>
> …Thus, in a given society, the authority of man over man is inversely proportional to the stage of intellectual development which that society «has reached; and the probable duration of that authority can be calculated from the more or less general desire for a true government, — that is, for a scientific government. The most advanced among us are those who wish the greatest possible number of sovereigns, — their most ardent wish is for the royalty of the National Guard. Soon, undoubtedly, some one, jealous of the citizen militia, will say, " Everybody is king.» But, when he has spoken, I will say, in my turn, " Nobody is king; we are, whether we will or no, associated.» Every question of domestic politics must be decided by departmental statistics; every question of foreign politics is an affair of international statistics. The science of government rightly belongs to one of the sections of the Academy of Sciences; whose permanent secretary is necessarily prime minister; and, since every citizen may address a memoir to the Academy, every citizen is a legislator. But, as the opinion of no one is of any value until its truth has been proven, no one can substitute his will for reason, — nobody is king. All questions of legislation and politics are matters of science, not of opinion. The

> legislative power belongs only to the reason, methodically recognized and demonstrated. To attribute to any power whatever the right of veto or of sanction, is the last degree of tyranny. Justice and legality are two things as independent of our approval as is mathematical truth. To compel, they need only to be known; to be known, they need only to be considered and studied. What, then, is the nation, if it is not the sovereign, — if it is not the source of the legislative power? The nation is the guardian of the law — the nation is the executive power. Every citizen may assert: " This is true; that is just; «but his opinion controls no one but himself. That the truth which he proclaims may become a law, it must be recognized. Now, what is it to recognize a law? It is to verify a mathematical or a metaphysical calculation; it is to repeat an experiment, to observe a phenomenon, to establish a fact. Only the nation has the right to say, " Be it known and decreed».

Russell as advocate of Natural Law of psychologism against Popper as advocate of Normative law as «economism» of Marx:

K. Popper «The open society and its enemies»:

> «The theory that sociology must in principle be reducible to social psychology, difficult though the reduction may be because of the complications arising from the interaction of countless individuals, has been widely held by many thinkers; indeed, it is one of the theories which are often simply taken for granted. I shall call this approach to sociology (methodological) psychologism. Mill, we can now say, believed in psychologism. But Marx challenged it. „Legal relationships", he asserted, „and the various political structures cannot.. be explained by.. what has been called the general „progressiveness of the human mind" To have questioned psychologism is perhaps the greatest achievement of Marx as a sociologist. By doing so he opened the way to the more penetrating conception of a specific realm of sociological laws, and of a sociology which is at least partly autonomous. A concise formulation of Marx's opposition to psychologism, i.e. to the plausible doctrine that all laws of social life must be ultimately reducible to the psychological laws of c human nature", is his famous epigram: ' It is not the consciousness of man that determines his existence rather, it is his social existence that determines his consciousness.»

B. Russell, «Power»:

> «The orthodox economists, as well as Marx, who in this respect agreed with them, were mistaken in supposing that economic self-interest could be taken as the fundamental motive in the social sciences. The

> desire for commodities, when separated from power and glory, is finite, and can be fully satisfied by a moderate competence. The really expensive desires are not dictated by a love of material comfort. Such commodities as a legislature rendered subservient by corruption, or a private picture gallery of Old Masters selected by experts, are sought for the sake of power or glory, not as affording comfortable places in which to sit. When a moderate degree of comfort is assured, both individuals and communities will pursue power rather than wealth: they may seek wealth as a means to power, or they may forgo an increase of wealth in order to secure an increase of power, but in the former case as in the latter their fundamental motive is not economic. This error in orthodox and Marxist economics is not merely theoretical, but is of the greatest practical importance, and has caused some of the principal events of recent times to be misunderstood. It is only by realising that love of power is the cause of the activities that are important in social affairs that history, whether ancient or modern, can be rightly interpreted»

B. Russell, «Education and social order»:

> «There is, it must be confessed, something thin and almost intolerably monotonous in the communist outlook. The practice of referring all questions, however remote, to the class war vulgarises everything, and destroys the pleasure in mental skill. … The Marxian outlook leads to a wrong emphasis. The work of Newton, for example, may have had all sorts of economic causes, but the work itself is far more interesting and important than its causes. Economics, after all, has to do with the problem of keeping alive; if this problem were satisfactorily solved, as it could be through communism, we should need something else to think about, and some new principle upon which to interpret future history. Simplicity is a merit in a slogan, but not in a philosophy».

B. Russell, «Practice and theory of bolshevism»:

> «I think this is the source of what is erroneous in the Marxian interpretation of history, which tacitly assumes that acquisitiveness is the source of all political actions. It is clear that many men willingly forego wealth for the sake of power and glory, and that nations habitually sacrifice riches to rivalry with other nations. The desire for some form of superiority is common to almost all energetic men. No social system which attempts to thwart it can be stable, since the lazy majority will never be a match for the energetic minority»

And now when issue on antithesis between Natural law of science and Normative law of juridism (consent of chosen men on what would be law for people) is stated, we can clearly contemplate that Greek «democracy» was always oligarchy, even in those rare periods when it was not a tyranny. This is why Plato's «Republic» was such a furious protest against Greek democracy. Social books of Russell are crammed with critics of modern and Greek democracy as «negative system» which is constructed to prevent bad government but cannot make head or tail on what is good government. In «Conquest of happiness» he is concerned to demonstrate that emotional fuel of democracy is envy and as such it is also negative. Finally, his argument in «Authority and individual», in «Education and social order» is that of Wells and Chesterton: modern democracy as well as Greek one is not too far from tyranny, because it is government of narrow elite which do not represent interests of people of the state.

Russell, Chesterton and Wells on oligarchic order of Normative Law modern Party system.

Chesterton, «Short history of England»:

> «Now, nobody who has realized this psychological truth can doubt for a moment that many of the English aristocrats of the eighteenth century had a real enthusiasm for liberty;
> ...But if anybody deduces, from the fact that the Whig aristocrats were Whigs, any doubt about whether the Whig aristocrats were aristocrats, there is one practice test and reply. It might be tested in many ways; by the game laws and enclosure laws they passed, or bthe strict code of the duel and the definition of honour on which they all insisted. But if it be really questioned whether I am right in calling their whole world an aristocracy, and the very reverse of it a democracy, the true historical test is this: that when republicanism really entered the world, they instantly waged two great wars with it — or (if the view be preferred) it instaijtly waged two great wars with them. America and France revealed the real nature of the English Parliament. Ice may sparkle, but a real spark will show it is only ice. So when the red fire of the Revolution touched the frosty splendours of the Whigs, there was instantly a hissing and a strife; a strife of the flame to melt the ice, of the water to quench the flame. It has been noted that one of the virtues of the aristocrats was liberty, especially liberty among

themselves. It might even be said that one of the virtues of the aristocrats was cynicism. They were not stuffed with our fashionable fiction, with its stiff and wooden figures of a good man named Washington and a bad man named Boney. They at least were aware that Washington's cause was not so obviously white nor Napoleon's so obviously black as most books in general circulation would indicate. They had a natural -admiration for the military genius of Washington and Napo¬ leon; they had the most unmixed contempt for the German Royal Family. But they were, as a class, not only against both Washington and Napoleon, but against them both for the same reason. And it was that they both stood for democracy.

...The real case of the colonists is that they felt they could be something, which they also felt, and justly, that England would not help them to be. England would probably have allowed the colonists all sorts of concessions and constitutional privileges; but England could not allow the colonists equality: I do not mean equality with her, but even with each other. Chatham might have compromised with Washington, because Washington was a gentleman; but Chatham could hardly have conceived a country not governed by gentlemen. Burke was apparently ready to grant everything to America; but he would not have been ready to grant what America eventually gained. If he had. seen American democracy, he would have been as much appalled by it as he was by French democracy, and would always have been by any democracy. In a word, the Whigs were liberal and even generous aristocrats, but they were aristocrats; that is why their concessions were as vain as their conquests. We talk, with a humiliation too rare with us, about our dubious part in the secession of America. Whether it increase or decrease the humiliation I do not know; but I strongly suspect that we had very little to do with it. I believe we counted for uncommonly little in the case. We did not really drive away the American colonists, nor were they driven. They were led on by a light that went before. That light came from France, like the armies of Lafayette that came to the help of Washington. France was already in travail with the tremendous spiritual revolution which was soon to reshape the world. Her doctrine, disruptive and creative, was widely misunderstood at the time, and is much misunderstood still, despite the splendid clarity of style in which it was stated by Rousseau in the " Contrat Social,» and by Jefferson in The^ Declaration of Independence. Say the very word " equality " in many modern countries.

...And, though the most mystical, it is also the most practical summary of equality that all men bear the image of the King of Kings. Indeed, it is of course true that this idea had long underlain all Christianity, even

in institutions less popular in form than were, for instance, the mob of mediaeval republics in Italy. A dogma of equal duties implies that of equal rights. I know of no Christian authority that would not admit that it is as wicked to murder a poor man as a rich man, or as bad to burgle an inelegantly furnished house as a tastefully furnished one. But the world had wandered further and further from these truisms, and nobody in the world was further from them than the group of the great English aristocrats. The idea of the equality of men is in substance simply the idea of the importance of man. But it was precisely the notion of the importance of a mere man which seemed startling and indecent to a society whose whole romance and religion now consisted of the importance of i gentleman. It was as if a man had walked naked into Parliament.

...The greatest gap in their souls, for those who think it a gap, was their complete and complacent paganism. All their very decencies assumed that the old faith was dead; those who held it still, like the great Johnson, were considered eccentrics. The French Revolution was a riot that broke up the very formal funeral of Christianity; and y^as followed by various other complications, including the corpse coming to life. But the scepticism was nq mere oligarchic orgy; it was not confined to the Hell-Fire Club; which might in virtue of its vivid name be regarded as relatively orthodox. It is present in the mildest middle-class atmosphere; as in the middle-class masterpiece about " Northanger Abbey,» where we actually remember it is an antiquity, without ever remembering it is an abbey.

...Unfortunately it could truly be said of the English gentleman, as of another gallant and gracious individual, that his honour stood rooted in dishonour. He was, indeed, somewhat in the position of such an aristocrat in a romance, whose splendour has the dark spot of a secret and a sort of blackmail. There was, to begin with, an uncomfortable paradox in the tale of his pedigree. Many heroes have claimed to be descended from the gods, from beings greater than themselves; but he himself was far more heroic than his ancestors. His glory did not come from the Crusades but from the Great Pillage. His fathers had not come over with William the Conqueror, but only assisted, in a somewhat shuffling manner, at the coming over of William of Orange. His own exploits were often really romantic, in the cities of the Indian sultans or the war of the wooden ships; it was the exploits of the far-off founders of his family that were painfully realistic. In this the great gentry were more in the position of Napoleonic marshals than pf Norman knights, but their position was worse; for the marshal might be descended from peasants and

> shop¬keepers; but the oligarchs were descended from usurers and thieves. That, for good Or evil, was the paradox of England; the typical aristocrat was the typical upstart. But the secret was worse; if not only was such a family founded on stealing, but the family was stealing still. It is a grim truth that all through the eighteenth century, all through the. great Whig speeches about liberty, all through the great Tory speeches about patriotism, through the period of Wandewash and Plassy, through the period of Trafalgar and Waterloo, one process was steadily going on in the central senate of the nation. Parliament was passing bill after bill for the enclosure, by the great landlords, of such of the common lands as had survived out of the great communal system of the Middle Ages. It is much more than a pun, it is the prime political irony of our history, that the Commons were destroying the commons. The very word «common,» as we have before noted, lost its great moral meaning, and became a mere topo¬ graphical term for some remaining scrap of scrub or heath that was not worth stealing. In the eighteenth century these last and lingering com¬ mons were connected only with stories about highwaymen, which still linger in our literature. The romance of them was a romanje of robbers; but not of the real robbers».

H.G. Wells on necessity of Natural Law as Universal Declaration of Human Rights and on oligarchy of «democracy» of Normative law of Party system.

Wells, «New World Order»:

> «I do say that the Press, the publishing and the bookselling organisations in our free countries, provide a very ill-organised and inadequate machinery for the ventilation and distribution of thought. Publishers publish for nothing but safe profits; it would astound a bookseller to tell him he was part of the world's educational organisation or a publisher's traveller, that he existed for any other purpose than to book maximum orders for best sellers and earn a record commission letting the other stuff, the highbrow stuff and all that, go hang. They do not understand that they ought to put public service before gain. They have no inducement to do so and no pride in their function. Theirs is the morale of a profiteering world. Newspapers like to insert brave-looking articles of conventional liberalism, speaking highly of peace and displaying a noble vagueness about its attainment; now we are at war they will publish the fiercest attacks upon the enemy — because such attacks are supposed to keep up the fighting spirit of the country; but any ideas that are really loudly

and clearly revolutionary they dare not circulate at all. jCJnder these baffling conditions there is no thorough discussion of the world outlook whatever, anywhere. The democracies are only ashade better than the dictatorships in this respect. It is ridiculous to represent them sis realms of light at issue with darkness.

...In The Fate of Homo sapiens I examined the word " democracy " with some care, since it already seemed likely that great quantities of our young men were to be asked to cripple and risk their lives for its sake. I showed that it was still a very incompletely realised aspiration, that its complete development involved socialism and a level of education and information attained as yet by no community in the world.

...Let us begin then with the problem of sanity in face of the political methods of our time. What are we to do as voting citizens? There I think the history of the so-called democracies in the past half-century is fairly conclusive. Our present electoral methods which give no choice but a bilateral choice to the citizen and so force a two-party system upon him, is a mere caricature of representative government. It has produced on both sides of the Atlantic, big, stupid, and corrupt party machines. That was bound to happen and yet to this day there is a sort of shyness in the minds of young men interested in politics when it comes to discussing Proportional Representation. They think it is a» bit faddy», At best it is a side issue. Party politicians strive to maintain that bashfulness, because they know quite clearly that what is called Proportional Representation with the single transferable vote in large constituencies, returning a dozen members or more, is extinction for the mere party hack and destruction for party organisations. The machine system in the United States is more elaborate, more deeply entrenched legally in the Constitution and illegally in the spoils system, and it may prove more difficult to modernise than the British, which is based on an outworn caste tradition. But both Parliament and Congress are essentially similar in their fundamental quality. They trade in titles, con¬ cessions and the public welfare, and they are only amenable in the rough and at long last to the movements of public opinion. It is an open question whether they are much more responsive to popular feeling than the Dictators we denounce so unreservedly as the antithesis of democracy. They betray a great disregard of mass responses. They explain less. They disregard more. The Dictators have to go on talking and talking, not always truthfully but they have to talk. A dumb Dictator is inconceivable.

....That the provisions and principles embodied in this Declaration shall be more fully defined in a code of fundamental human rights which shall be made easily accessible to everyone. This Declaration shall not

> be qualified nor departed from upon any pretext whatever. It incorporates all previous Declarations of Human Right. Henceforth for a new era It is the fundamental law for mankind throughout the whole world.
> And if we, the virtuous democracies, are not fighting for these common human rights, then what in the name of the nobility and gentry, the Crown and the Established Church, the City, The Times and the Army and Navy Club, are we common British peoples fighting for?»

B. Russell, «Authority and Individual»:

> «Democracy, whether in politics or in industry, is not a psychological reality so long as the government or the management is regarded as «they', a remote body which goes its lordly way and which it is natural to regard with hostility — a hostility that is impotent unless it takes the form of rebellion. In industry, as Mr Gillespie points out, very little has been done in this direction, and management is, with rare exceptions, frankly monarchical or oligarchic. This is an evil which, if left unchecked, tends to increase with every increase in the size of organisations. Ever since history began, the majority of mankind have lived under a load of poverty and suffering and cruelty, and have felt themselves impotent under the sway of hostile or coldly impersonal powers. These evils are no longer necessary to the existence of civilisation; they can be removed by the help of modern science and modern technique, provided these are used in a humane spirit and with an understanding of the springs of life and happiness»

Nevertheless, we should not forget neither impact of Protestant Reformation on liberation of thought and progress of science, nor corruption and fanaticism of later Catholic Church. Our aim by no ways should be restoration of orthodoxy of Catholic Church as International Natural law. Our goal is to demonstrate that modern scientific civilization is progress in Revolution brought by Cristian Church as Chesterton suggests in «Thomas Aquinas». And to demonstrate also that both Christian Churches have been in the right when they helped progress of science, and in the wrong when the direct reverse was the case. So that the ultimate goal is the International Institution of Natural law, which will propound to the world Christian revelation in scientific language of Discovery of psychic energy, available thus for test

through reason, facts and control of energy (health of energy of spirit, neutralization of energy of physical control through education).

E. Renan, «History of people of Israel»:

> «But poor humanity is so constituted that it can only obtain good at the price of evil, only reach truth by passing through error. Who can now unreservedly accept the inheritance bequeathed by Calvin, Henry VIII., or John of Leyden? And yet the Protestantism of the sixteenth century certainly marks a decisive step in religious progress. Protestantism, which originally implied elements bearing considerable resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood»

CHAPTER 11. RUSSELL, WELLS, TOLSTOY, TOYNBEE, NORWICH ON SATAN-EGO OF CATHOLIC CHURCH

1. HUBRIS-EGO AS TRAGEDY OF IMMATURE INTELLECT

Hubris-Ego is on the whole disease of dead and innocent people, for it is gate to the psychosis of schizophrenia — the mental death through explosion of Field of Intellect of energy of spirit. Besides, it is disease of most talented with reason people, for it is errant abstract speculations in the foundation of malady. Thus, Hubris-Ego of talented and great antiquity has been tragedy of immature intellect. And down to this day it remains tragedy of talented young people, dying in severe suffering in asylums. It is case of Strindberg, Nietzsche, Holderlin, Maupassant, Van Hogh and other men of arts, with outlandish but innocent and highly abstract thought. In literature the person of Hubris-Ego as outlandish sublime thought is represented in image of Don Quixote. For what is particularly laughable in Cervantes' great personage? It is not that which Byron had regretted as laughed down virtue of chivalry. It is profanation of any true virtue in reducing them to the physical control of ego-protection, leaving mere form and castrating the essence. Don Quixote is not such funny due to his Christian ideal to fight evil and to champion good. He is funny because idea of errant knight making this cosmic job on his own was reduced to the kind of ego-protection; swaggering instead of service to God and public.

In terms of energetics Hubris-Ego or schizoid mentality means broken cyclic homeostasis pf physical control: the collapse of Inferior Ego-protection of inlovesickness. The thing is cyclic

homeostasis of sadomasochism is based on flexible mechanism of two emotional gravitations, and both are indispensable for keeping it going. In so far as Hubris-Ego is Logic forced on Field of Ego-system, where it has nothing to do, the result is catastrophic. Logic loses its capacity as reason in true thinking on reality and laws of nature, ruining scientific control; and on the other hand it breaks down cyclic homeostasis, proving logically eternal victory of Ego over Super-Ego (Nietzsche, Hegel, Fichte, Sartre) and therefore ruins also physical control. For such person as Nietzsche, after having proved that he is Superman or Achilles, loses capacity to grovel to pressure of force, that is to say he loses Inferior Ego-protection of inlovesickness. This means that relations of sadomasochism of command-obedience of Leviathans are no longer possible in communities with Hubris-Ego. For each one is ready to be tyrant and no one will let to enslave himself under the death threat. For the Law of preservation of force of psychic energy makes «blows on Hubris-Ego» extremely sensitive in contrast to the Cyclic-Ego of healthy physical control. The pain of blow to ego is pain caused by Law of preservation of force. We need to neutralize the Field of Ego-system through proving to person in theory and practice the falsehood of material energy as source of force of psyche. But while it remains active it provides systematically this narcissist pain of resented vanity. Normal cyclic Ego is far lesser painful due to working Inferior gravitation. For it is them opportunist, shifting their position accommodating it to circumstances («easy-going conformist» as Russell putted it). When he is mighty he acts as cad with effrontery to everyone, and when he is weak he gets groveling. And thus his vanity is safe in periods of weakness, for he is always ready to retreat to the inferior slavery position.

Those miserable men who had employed their logic on physical control of Field of Ego-system (where no place for reason), are known in psychiatry as «extreme schizoid sensitiveness» (as well as «intoxication with abstract thought»). E. Krechmer has termed it «hyper-aesthesia» of schizoids. And they

owe this sharp poignancy of pain to the fact of broken physical control of cyclic homeostasis. While Opportunists and easy-going conformists are ready to consider groveling as Ego-protection, stupid logic of Supermen on Field of material energy keeps informing Hubris-ego that he is dead man to accept inferior position. And this data on death is no longer mere «philosophy». It is data to law of preservation of force that his object of control — ego — under danger of collapse. This is what mechanism provides that famous sensitiveness of schizoid persons to blows on ego of their narcissism, conditioning their autism and fear of contacts.

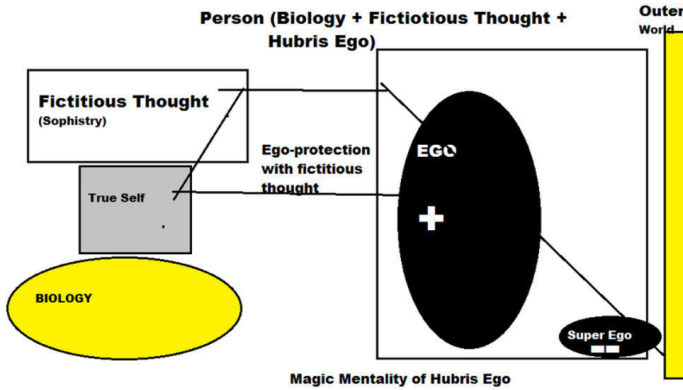
The perfect instance is Nietzsche. All his insane writings are full with this schizoid vanity of Hubris-Ego and unlimited hyper-aesthesia of wounded ego. Why this provokes explosion of fundamental energy of psyche — energy of spirit? Because the only resource of our positive emotions is energy of spirit. It is material energy which transmutes them into hate and envy through ceaseless purvey of fear from scheme of war between ego and SuperEgo. And our soul is amount of positive energy accumulating by functioning of energy of spirit. When material energy squanders all this treasure on its morbid delirium of vanity, three is collapse of psyche.

Cyclic –Ego do not explode energy of spirit — it only exhausts it, this is why cyclic maniacal psychosis are less dangerous for total psychic disorder and may admit recoveries.

Schizoid Hubris-Ego do explode energy of spirit — which explains all the symptoms and syndrome of schizophrenia. And this explosion comes as result of fierce waste of positive resources of energy of spirit on fear and hate of wretched ego, — «killed ego» of Hubris. This is result of broken cyclic homeostasis of physical control through invasion of Logic on Field of material energy. This is tragedy of immature intellect.

Chesterton, «Orthodoxy»:

«Nietzsche had some natural talent for sarcasm: he could sneer, though he could not laugh; but there is always something bodiless and without weight in his satire, simply because it has



not any mass ofcommon morality behind it. He is himself more preposterous than anything he denounces. But, indeed, Nietzsche will stand very well as the type of the whole of this failure of abstract violence. The softening of the brain which ultimately overtook him was not a physical accident. If Nietzsche had not ended in imbecility, Nietzscheism would end in imbecility. Thinking in isolation and with pride ends in being an idiot. Every man who will not have softening of the heart must at last have softening of the brain»

2. SATAN-EGO AS PUS OF ROTTEN ENERGY OF SPIRIT

The only common feature of these two kinds of physical control of material energy — Hubris-Ego of intellectuals, and Satan-Ego of blackguards — is stable Superior Ego-protection. But beyond this property two things have nothing in common. For even this stable Narcissism was gotten through different means. Narcissism of Hubris-Ego reposes on logic necessity of deduction 9whatever outlandish it may be from the reality). While narcissism of Satan Ego is founded on Fraud and conscious Treachery of God,

which I will try to demonstrate in this chapter. Trickery, guile, cunning, meanness, blackmail, falsehood, and other wicked, knavish, insidious, vile things — are not operation of Intellect, for intellect is logical causations of deduction or induction. Science include both, deduction and induction; mere logic may be as outlandish in deduction as it please. And yet even deduction is laws of abstract thought, necessities of intellect. Fraud is not activity of Intellect, of thought, of logic. Fraud is activity of physical control, such as naked force, it has nothing to do with abstract speculations as causations of logic.

H. Spenser, «Social statics»:

> «The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority. What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination?»

And this is distinction in kind, not in degree, between Narcissism (superior gravitation of physical control) of Hubris Ego and narcissism of Satan-Ego. For the former rests on logic, and the latter rests on Fraud, which is not intellect. This distinction in kind makes Satan-Ego resilient stable Narcissism unlike Hubris, which is dead according to vulnerability of broken cyclic homeostasis (broken by necessity of logic: Supermen is proved logically for its author, there is no way backwards for him). Satan-Ego knows well he is not Superman, his cyclic homeostasis functions perfect. He knows well he is lowest creature ever born and enjoys the fact, for it is his baseness which makes him almighty as devil. He is ready to grovel and relish his lowness, provided he keeps designing the big fraud to change the odds. This is also operation of law of preservation

of force, employing fraud to help violence in conquest of dominance over people.

Malady of Hubris-Ego thus is deathbed case — collapse of spirit through stupid logic, which has sought for absolute freedom from laws of nature. Malady of Satan-Ego is foul case of rotten spirit, still breathing and functioning in stench and pus of heavy process of putrefaction of energy of spirit. In is cancer of spirit.

In other words, Hubris-Ego is killing spirit, while Satan-Ego is insulting spirit through defiling it with utmost dirt of treachery. For Satan –Ego in treachery of Divine spirit of Thought and Conscience.

You have only to contrast Nietzsche and Sade to grasp the distinction between two diseases. Nietzche tearing himself apart in sought for heights of superior human nature and living life of saint. And treacherous Sade, wallowing in dirty baseness of his imbecile writings and living life of consummate pervert and profligate. And yet they both come to the precisely the same conclusions, glorifying violence, crime, fraud and worship of nature, describing as cycles of birth and death. Having observed his fall to such disgrace Nietzsche went mad, for it was his words that he would rather die that broke his word — and yet his morbid logics made it necessity to exalt fraud and immorality of «Superman».

And when Tolstoy in his multiple writings keeps reiterating that elite of Tzarist Russia, its princes and popes, are Pharisee full of treachery to God and common men, shining in luxury of blinding white shirts and perfumes, he is saying what all saints say. They indicate Satan-Ego as Fraud of foul souls, wearing masks of decency, and plotting treachery to men and God. Tolstoy says exactly the words of Chesterton and Russell, they address to elite of their epoch. On forge cleanliness which is only fraud of Pharisee, seeking to look innocent to disguise dirt of their rotten souls.

This is the only case where genius intuition of Chesterton has failed him. The case with putrefaction of Church's orthodoxy into

Fraud, in order to make fools from common people and dominate them. In other words, in order to mutilate Christian revelation on scientific control of energy of spirit — into weapon of physical control of material energy. Into weapon of Devil, for devil is material energy of mind, and particularly Satan-Ego of material energy. For Inferior Ego-protection and Hubris Ego — are only those disease of spirit of which Jesus kept referring as of illness he came to cure. While it was Satan-Ego to which he referred his most bitter words on those offended Holy spirit, «sons of Devil, the father of lie and murder».

St. Mathew 12: 30

> «He that is not with me is against me; and he that gathereth not a with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven a unto men: but the b blasphemy against the Holy Ghost shall c not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither to come».

This is where justice is entire on the side of Luther and against Catholic Church. Calling Pope — Antichrist, Luther pronounced direct verity of situation. For Antichrist is the man, making satanic weapon from Jesus divine revelation in order to fool and to disgrace people. And this is exactly what did the Renascence Church, so far removed from Church of Fathers St Ambrose and St Augustine — true sons of God.

When Chesterton calls Jesus' revelation — a great artistic masterpiece it is direct truth, and it is also words of Renan, comparing Rafael and Michelangelo to Jesus. When Chesterton says that this great artist's canvas conveys some eternal truth, hi is again in the right. But when he asserts that this eternal truth is already said in dogmas of orthodoxy — than it is Thomas Aquinas and Russell who are in the right, taking side of reason and science of future discoveries.

For canvas of arts gives direction, it does not give formulas of intellect, knowledge in laws of nature. And therefore it is not

complete as data to be followed in all precision. Therefore we still had to group in darkness, sustained only with our intuitive comprehension of the true meaning of the Canvas of revelation. Saints of early church and saints of first protestants are perfect instances of such genius insight in true meaning of Jesus sermon. For when Luther kept saying in «Freedom of Christian» that it is not deeds but faith which is salvation of soul he did not reject public service, and he had emphasized it there. It was that pervert blasphemy of Christian sermon which insidious influence he aimed to block in such way, eliminating the defiling Fraud of Church between person and Christian revelation: don't listen to priests, he says in this respect, take Gospel and read it. And this was the only words which could help to mend situation of gross abuse made by Renascence Church.

Thus, we have to admit that there is two Catholic Church: one is early Church of St Ambrose, St Gregory and St Augustine (and all its great, true saints). And other is Renascence Church, the Devil of Satan-Ego, the treachery of God. And we must take every precautions to severely distinguish between this two ones, in order not to make blasphemy towards divine body of true Church, and on the other hand not to glorify foul body of Devil's Antichrist. Sadly, according to great writers such as Tolstoy or Thomas Pain, it is true not only to the greatest Christian Church but as well regarding Byzantium Church and its heirs and to some degree to later puritans Churches.

Leo Tolstoy, «Kingdom of God is within you»:

> «It is true that there is nowhere in Europe a government so despotic and so closely allied with the ruling Church. And therefore the share of the temporal power in the corruption of the people is greatest in Russia. But it is untrue that the Russian Church in its influence on the people is in any respect different from any other church. The churches are everywhere the same, and if the Catholic, the Anglican, or the Lutheran Church has not at hand a government as compliant as the Russian, it is not due to any indisposition to profit by such a government. The Church as a church, whatever it may be — Catholic, Anglican, Lutheran, Presbyterian — every church, in so far as it is

> a church, must strive for the same object as the Russian Church. That object is to conceal the real meaning of Christ's teaching and to replace it by their own, which lays no obligation on them, excludes the possibility of understanding the true teaching of Christ, and what is the chief consideration, justifies the existence of priests supported at the people's expense».

Tolstoy in his search for God embarked investigation of orthodox (dogmatic) theology and was shocked. He reports in «Critic of dogmatic theology» that reading the thing he felt nothing beyond «horror and terror» to discover that «divine writings» are entirely fraud contrary to the true meaning of Gospel. It was this discovery which inspired him to launch his own translation of Greek originals of Gospel, now known as his book «Integral meaning and translation of four Evangels». For his recording testifies that he could trust a single word of traditional dogmatic theology. That is to say he employed exactly the recipe of Luther: no magic authority of Church between person and revelation of Evangel, only rational authority of reason and facts. Authority of true science. His report on investigation of dogmatic theology is full of abomination and revulsion to treachery of men, expected to be in service to God and people. His research on Gospel with his own translation of originals is full of accusations of Pharisee of Russian Church, distorting each word of Jesus and his strenuous attempt to convey to people pure and correct meaning of Gospel, to thwart knavish plot of corrupted popes. His special protest in that deception he found in dogmatic theology was against magic mentality, the «compilers» persisted to force on reader in order to thwart his capacity to reason and understand. This is incompatible with God, resumes Tolstoy in concert with Bertrand Russell.

L. Tolstoy, «Critique of dogmatic theology»:

> «I worked over it for a long time and finally reached a point when I knew the Theology like a good seminarist. When I attained to that, I was shocked. I saw that all that doctrine was an artificial code (composed from the mere external, most inexact terms) of the expressions of the beliefs of a great variety of men, discordant among

themselves and mutually contradictory. I saw that harmonization was of no use to anybody, that nobody could ever believe all that doctrine, and never did, and that, therefore, there must be some external purpose in the impossible combination of these various doctrines into one and in promulgating them as truth. I even comprehended that purpose. I also understood why this doctrine was sure to produce atheists in the seminaries, where it is taught, and I understood the strange feeling which I experienced while reading those books. I had read the so called blasphemous works of Voltaire and Hume, but never had I experienced such an undoubted conviction of the full faithlessness of a man as what I experienced in reference to the composers of the Catechisms and the Theologies. When you read in these works the quotations from the apostles and the so-called fathers of the church, of which the Theology is composed, you see that those are expressions of believing men, you hear the voice of their heart, in spite of the awkwardness, crudity, and at times falseness of their expressions; but when you read the words of the compiler, it becomes clear to you that the compiler did not care at all for the sincere meaning of the expression quoted by him. All he wants is to form such a code as will make it appear that everything which is written in the so-called Holy. Scriptures and in the fathers of the church was written only in order to prove the Symbol of Faith. And so I came at last to see that all that doctrine, the one in which, I then thought, the faith of the masses was expressed, was not only a lie, but also a deception, which had taken form through the ages and had a definite, base purpose. It is impossible to believe that God, my good Father (according to the teaching of the church), knowing that my salvation or perdition depends on my comprehension of him, should have expressed the most essential knowledge about himself in such a way that my reason, which he has given me, should not be able to comprehend his expressions, and (according to the teaching of the church) should have concealed all that truth»

Tolstoy, «Critics on dogmatic theology»:

«But when I approached the Royal Doors, and the priest made me repeat that I believed that what I was going to swallow was the real body and blood, I was cut to the quick; that was not merely a false note, it was a cruel demand made by one who apparently had never known what faith was. ..In order to reveal to me the truth about God, which is in the keeping of the church, I am told unintelligible words, God is one and three, and, instead of explaining it, they begin to prove to me what I and every believer know and cannot help knowing,

> namely, that God has no number; and, in order to prove that to me, I am taken down to the sphere of low, savage conceptions about God, and, to fill the cup, they quote in proof of God's unity from the Old Testament what obviously proves the opposite to me; and, in order to confirm these blasphemous speeches about God, they tell me that the plurality of the expression is a hint at the Holy Trinity, that is, that the gods, as on Olympus, sat there, and said: " Let us make! «I feel like throwing it all away and freeing myself from this tormenting, blasphemous reading, but the matter is one of too much importance. It is that doctrine of the church which the masses believe in and which gives the meaning of life to them. I must proceed.
> ...On the basis of the sacred church tradition you may assert anything you please, and if the tradition is imper turbable, it is impossible not to recognize as true what is transmitted by tradition; in any case, it is necessary to assert something, but here nothing is asserted, — these are words without any inner connection. ....Only this reflection gives a key to the blasphemy of the chapter. If we do not know what it is all needed for, we cannot understand why it was necessary to misinterpret, contort (directly departing from the text) the simplest, most naive, and profound story, and to make of it a conglomeration of contradictions and absurdities. But let us suppose that the story is correct as told by the Theology: what follows from it? ....Or another place, as a sample of that arbitrariness and blasphemous pettiness, with which the whole book is permeated. ... Everything which has been expounded here, the whole blasphemous delirium, all that was founded by Christ.... That is, it will condemn the sinners to torments. Nothing can be added to that. The only feeling which I experienced in quoting these passages was that of terror and horror before that blasphemy which I was committing in copying and repeating them».

Tolstoy, «Critics on dogmatic theology»:

> «According to this teaching the meaning of my life is an absolute absurdity, much worse than what presented itself to me by the light of my reason. Then I saw that I was living and was enjoying life so long as T was living, and that when I died I should not feel any thing. Then I was frightened by the meaninglessness of my own life and by the insolubility of the question: What are my strivings, my life, for, since all that will end? But now it is much worse: all that will not end, but that absurdity, somebody's arbitrary will, lasts for ever. To the question as to how I should live, the answer of this teaching directly denies everything which my moral feeling demands, and demands that which has always appeared as the most immoral thing to me, — hypocrisy.

From all the moral applications of the dogmas there results but this: Save yourself by faith; you cannot un derstand what you are commanded to believe, — say that you believe, crush out with all the powers of your soul the necessity of light and truth, say that you believe, and do what results from faith. The matter is clear. In spite of all the statements that good works are for some reason necessary, and that it is necessary to follow the teaching of Christ about love, humility, and self renunciation, it is evident that those works are not needed, and the practice of life of all the believers con firms that. Logic is inexorable. What is the use of works, when I am redeemed by God's death, when even all my future sins are redeemed, and when it is necessary only to believe. And how can I struggle and strive after the good, in which alone I formerly understood good works to consist, when the main dogma of faith is this, that man cannot do anything by himself, and everything is given gratis by grace. All that is necessary is to look for grace; but grace is not obtained by me alone; it is imparted to me by others. Even if I do not succeed in sanctifying myself with grace during my hfetime, there are means for making use of it even after my death: I can leave money for the church, and they will pray for me. All that is asked of me is that I should try to find grace. Grace is given by sacraments and by the prayers of the church, consequently I must have recourse to them and put myself in such a state that I may never be deprived of them; I must have popes around me or live near a monastery, and leave as much money as possi ble for memorial masses. More than that. Having thus secured my future life, I may calmly enjoy this life, and for this life make use of the instruments given to me by the church, praying to God the Provider to aid me in my earthly works, for I am told in what manner these prayers will be most efficacious. It is most efficacious to pray near images and relics, during the liturgy. And the answer to the question of what I should do results directly from the teaching; this answer is too familiar to everybody, and too coarsely contradicts con science, but it is inevitable. I remember, when I did not yet doubt the teaching of the church, I read the words of the Gospel, Blasphemy against the Son of man shall be forgiven you, but blas phemy against the Holy Ghost shall not be forgiven you, neither in this world, neither in the world to come, and I could not understand those words. But now those words are only too terribly apparent to me. Here is that blasphemy against the Holy Ghost, which will not be forgiven, either in this world, or in that to come. That blasphemy is the terrible teaching of the church, the foundation of which is the teaching about the church».

B. Russell on Renascence Church in his outline of Machiavelli's report on Borja's Church in famous for its frank praise of treachery «Prince» by Machiavelli.

«History of western philosophy»:

> «The Prince is concerned to discover, from history and from contemporary events, how principalities are won, how they are held, and how they are lost. Fifteenth-century Italy afforded a multitude of examples, both great and small. Few rulers were legitimate; even the popes, in many cases, secured election by corrupt means. Machiavelli, for some of the most notable successes of our time have been achieved by methods as base as any employed in Renaissance Italy. He would have applauded, as an artistic connoisseur in statecraft, Hitler's Reichstag fire, his purge of the party in 1934, and his breach of faith after Munich. Caesar Borgia, son of Alexander VI, comes in for high praise.
>
> The discussion of the papal powers in the Discourses is longer and more sincere. He holds that religion should have a prominent place in the State, not on the ground of its truth, but as a social cement: the Romans were right to pretend to believe in auguries, and to punish those who disregarded them. His criticisms of the Church in his day are two: that by its evil conduct it has undermined religious belief, and that the temporal power of the popes, with the policy that it inspires, prevents the unification of Italy. These criticisms are expressed with great vigour. «The nearer people are to the Church of Rome, which is the head of our religion, the less religious are they.... Her ruin and chastisement is near at hand.... We Italians owe to the Church of Rome and to her priests our having become irreligious and bad; but we owe her a still greater debt, and one that will be the cause of our ruin, namely that the Church has kept and still keeps our country divided.»
>
> The Prince is very explicit in repudiating received morality where the conduct of rulers is concerned. A ruler will perish if he is always good; he must be as cunning as a fox and as fierce as a lion. There is a chapter (XVIIII) entitled: «In What Way Princes Must Keep Faith.» We learn that they should keep faith when it pays to do so, but not otherwise. A prince must on occasion be faithless. «But it is necessary to be able to disguise this character well, and to be a great feigner and dissembler; and men are so simple and so ready to obey present necessities, that one who deceives will always find those who allow themselves to be deceived. I will mention only One modern instance. Alexander VI did nothing else but deceive men, he thought of nothing else, and found the occasion for it; no man was ever more able to give

assurances, or affirmed things with stronger oaths, and no man observed them less; however, he always succeeded in his deceptions, as he knew well this aspect of things. It is not necessary therefore for a prince to have all the above named qualities [the conventional virtues], but it is very necessary to seem to have them.» He goes on to say that, above all, a prince should seem to be religious.

The question of means can be treated in a purely scientific manner, without regard to the goodness or badness of the ends. «Success» means the achievement of your purpose, whatever it may be. If there is a science of success, it can be studied just as well in the successes of the wicked as in those of the good — indeed better, since the examples of successful sinners are more numerous than those of successful saints. But the science, once established, will be just as useful to the saint as to the sinner. For the saint, if he concerns himself with politics, must wish, just as the sinner does, to achieve success. The question is ultimately one of power. To achieve a political end, power, of one kind or another, is necessary. This plain fact is concealed by slogans, such as «right will prevail» or «the triumph of evil is short-lived.» If the side that you think right prevails, that is because it has superior power. It is true that power, often, depends upon opinion, and opinion upon propaganda; it is true, also, that it is an advantage in propaganda to seem more virtuous than your adversary, and that one way of seeming virtuous is to be virtuous. For this reason, it may sometimes happen that victory goes to the side which has the most of what the general public considers to be virtue. We must concede to Machiavelli that this was an important element in the growing power of the Church during the eleventh, twelfth, and thirteenth centuries, as well as in the success of the Reformation in the sixteenth century. But there are important limitations. In the first place, those who have seized power can, by controlling propaganda, cause their party to appear virtuous; no one, for example, could mention the sins of Alexander VI in a New York or Boston public school. In the second place, there are chaotic periods during which obvious knavery frequently succeeds; the period of Machiavelli was one of them. In such times, there tends to be a rapidly growing cynicism, which makes men forgive anything provided it pays. Even in such times, as Machiavelli himself says, it is desirable to present an appearance of virtue before the ignorant public.

The Renaissance Church shocked everybody, but it was only north of the Alps that it shocked people enough to produce the Reformation. At the time when Luther began his revolt, the revenue of the papacy was probably larger than it would have been if Alexander VI and Julius

> II had been more virtuous, and if this is true, it is so because of the cynicism of Renaissance Italy».

3. CHESTERTON, TOYNBEE, WELLS ON SATAN-EGO AS TREACHERY OF GOD AND PEOPLE

Meaning of Antichrist is this — treachery of God and people. Because it is person or organization which rests on fraud shameless enough to hide this baseness under the name of Jesus.

Perfect instance of such fashion on Fraud of honest, plain people may be illustrated in quotes from books of R. Greene: «48 laws of power» and «art of seduction». For those people in their vanity always advance ambition to be dealers of «arts» and «power», being in reality only dealers of dirt and baseness, which they readily confess. You may judge yourself from their own words:

R. Greene, «48 laws of power»:

> «LAW10
> INFECTION: AVOID THE UNHAPPY AND UNLUCKY
> You can die from someone eises misery-emotional states are as infectious as diseases. You may feel you are helping the drowning man but you are only precipitating your own disaster. The unfortunate sometimes draw misfortune on themselves; they will also draw it on you. Associate with the happy and fortunate instead.
> LAWI2
> USESELECTIVE HONESTY AND GENEROSITY TO DISARM YOUR VICTIM
> One sincere and honest move will cover over dozens of dishonest ones. open-hearted gestures of honesty and generosity bring down the guard of even the most suspicious people. Once your selective honesty opens a hole in their armor, you can deceive and manipulate them at will.
> A timely gift-a Trojan horse-will serve the same
> purpose.
> LAW11
> WHENASKINGFORHELP, APPEA L TO PEOPLE'S SELF-INTEREST, NEVERTOTHEIR MERCY OR GRATITUDE
> If you need to turn to an ally for help, do not bother to remind him of your past assistance and good deeds. He will find a way to ignore you.
> Instead, uncover something in your request, or in your alliance with him,

> that will benefit him, and emphasize it out of all proportion. He will res pond enthusiastically when he sees some thing to be gained for himself.
> LAW14
> POSEASAFRIEND, WORK AS ASPY
> Knowing about your rival is critical. Use spies to gather valuable information that will keep you a step ahead. Better still: Play the spy yourself. In polite social encounters, leam to probe. Ask indirect questions to get people to reveal their weaknesses and intentions. There is no occasion that is not an opportunity for artful spying».

R. Greene, «48 laws of power»:

> «The use of scapegoats is as old as civilization itself. The bloody sacrifice of the scapegoat seems a barbaric relic of the past, but the practice lives on to this day, if indirectly and symbolically; since power depends on appearances, and those in power must seem never to make mistakes, the use of scapegoats is as popular as ever. What modem leader will take responsibility for his blunders? He searches out others to blame, a scapegoat to sacrifice. It is an extremely human response to not look inward after a mistake or crime, but rather to look outward and to affix blame and guilt on a convenient object.
> In fact it is often wise to choose the most innocent victim possible as a sacrificial goat. Such people will not be powerful enough to fight you, and their naive protests may be seen as protesting too much-may be seen, in other words, as a sign of their guilt. Be careful, however, not to create a martyr. It is important that you remain the victim, the poor leader betrayed by the incompetence of those around you. If the scapegoat appears too weak and his punishment too cruel, you may end
> up the victim of your own device. Sometimes you should find a more powerful scapegoat-one who will elicit less sympathy in the long run».
> Thus, the proportion of Awe of Power and Dishonesty is perfect with regard to Spenser's proposition: «that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority».

From this quotes it is apparent that these men exercise and highly recommend to others self-conscious treachery of sacred fabric of human conscience. Majority of them perceive enough well

what they propound to abuse and outrage when talking on fraud of trust of most kindly and candid sentiment in humans, for they have families, they have children, and they frightfully dread abuse of their own tender relations with human beings. For they become paranoiacs, hiding their families after giving such commendations on abuse of most divine in men: their conscience and compassion, kindly trust of energy of spirit. Do you see any better term for the phenomenon of moral dissolution of men than «treachery»? To exercise self-conscience abuse of naïve trust of sane friendly people to exalt vanity of your morbid Ego — this is what is called pus of rotten energy of spirit.

And predictably, they are «magicians» of physical control of relations of hunter and prey, wolves and sheep, «formlessness» of opportunists and «easy-going conformists» of cyclic homeostasis, «never too obsequious with their master». This set of doctrines perfect instance of shameless relish of the dirt and baseness of Satan-Ego.

R. Greene, «48 laws of power»:

> «Power can only thrive if it is flexible in its forms. To be formless is not to be amorphous; everything has a form-it is impossible to avoid. The formlessness of power is more like that of water, or mercury, taking the form of whatever is around it. Changing constantly, it is never predictable. The powerful are constantly creating form, and their power comes from the rapidity with which they can change. Their formlessness is in the eye of the enemy who cannot see what they are up to and so has nothing
> solid to attack. This is the premier pose of power: ungraspable, as elusive and swift as the god Mercury, who could take any form he pleased and used this ability to wreak havoc on Mount Olympus.
> Despite upsets and delays, the permeable style of power generally triumphs in the end, just as Athens eventually won victory over Sparta
> through its money and its culture. When you find yourself
> in conflict with someone stronger and more rigid, allow them a momentary victory.
> Seem to bow to their superiority. Then, by being formless and
> adaptable, slowly insinuate yourself into their soul. This way you will

catch them off guard, for rigid people are always ready to ward off direct blows but are helpless against the subtle and insinuating. To succeed at such
a strategy you must play the chameleon-conform on the surface, while breaking down your enemy from the inside».
R. Greene, «48 laws of power»:
«Reputation has a power like magic: With one stroke of its wand, it can double your strength. It can also send people scurrying away from you. Whether the exact same deeds appear brilliant or dreadful can depend entirely on the reputation of the doer. Great courtiers throughout history have mastered the science
of manipulating people. They make the king feel more kingly; they make everyone else fear their power. They are magicians
of appearance, knowing that most things at court are judged by how they seem. Courtiers are like magicians: They deceptively play with appearances, only letting those around them see what they want them to see. With so much deception and manipulation afoot, it is essential to keep people from seeing your tricks and glimpsing your sleight of hand. Most irnportant, from now on he practiced his magnetism only on a group_ The group provided the setting in which the magnetism would have its proper effect, one believer infecting the other, overwhelming any individual doubter»
R. Greene, «48 laws of power»:
«In matters of taste you can never be too obsequious with your master. Taste is one of the ego's prickliest parts; never impugn or question the master's taste-his poetry is sublime, his dress impeccable, and his
manner the model for all.
Louis-Philippe consciously dissolved the aura that naturally pertains to kings and leaders. Scoffing at the symbolism of grandeur, he
believed a new world was dawning, where rulers should act and be like ordinary citizens. He was right: A new world, without kings and queens, was certainly on its way. He was profoundly wrong, however,
in predicting a change in the dynamics of power. Do not fool yourself into thinking that life has changed much since the days of Louis XIV and the Medicis. Those who attain high standing in life are like kings and queens.
«The world of power has the dynamics of the jungle: There are those who live by hunting and killing, and there are also vast numbers
of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on,
though, that if they wait long enough, they can always find another

> animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures cirding above trying to figure out a way to survive and even thrive off your creativity. It is useless to complain about this, or to wear yourself ragged with bittemess, as Tesla did. Better to protect yourself and join the game.
> Once you have established a power base, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Leam to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either hire them, while putting your own name on top of theirs, or find a way to take their work and make it your own. Their creativity thus becomes yours, and you seem a genius to the world».

This author is referring to Machiavelli and Nietzsche, and Nietzsche kept referring to Machiavelli too. For Machiavelli was the first one who introduced to the world avowed shameless of treachery to the divine energy of spirit of humans — to most honest, friendly, generous, magnanimous, conscientious which constitutes human race as representatives of Holy spirit of Intellect on the earth.

The Great Artist's Canvas of Jesus' revelation is woven of wisdom of parables. And Virgin with Infant is one of them. What illustrates this parable? This worship of Mother and baby? This is this mystical tenderness between humans, not only mothers and children, which is oneness of true self of energy of spirit. And no instance which could better demonstrated this incomprehensible from Darwinian point of view phenomenon of the unbreakable bond between mother and child. Silly Marxists had frightened entire world with perspective of «communism» with stupid, perverted «comrades» of Satan-Ego in pursuit for «economic growth».

Christian Republic demonstrates union of spirit in giving this masterpiece of tenderness Jesus managed to convey to people. And this union is not community of stupid and rotted Satan-Ego. It

is community of Chesterton and Tolstoy, Russell and Renan, St Augustine and St Ambrose, Wells and Chekhov, Rafael and Michelangelo, Jesus and Socrates — community of great human spirit, which is really mystical treasure of human race. And it wont take much time to bring all mankind to the level of development of spirit of men we now identify as geniuses, and which will be the ordinary men of sane society.

For «infant's mind» of humans, as Spinoza says in Theology Politics treatise», God descended revelation with image of mother and child as sacred bonds between energy of spirit of all sane men. For on this stage of mind of men they can understand this figure of art, which symbolizes the oneness of spirit of men. Indeed, even this small instance of bond between energy of spirit of men is really mystical, for any sane mother will gladly sacrifice herself to save children. And not only her own children, and not only mother. (Take the case in Third Reich when Jewish teacher went to gas camera with her children to relieve their pain with cheerful behavior, being permitted to leave). There is no parallel between human mothers bond with children and animal's, which treat their grown up children with all cruelty of Darwinian survival of the fittest. For this is in its germ instance of inseparable bond of sane humans as representatives of intelligent and moral energy of spirit.

And when people of Machiavelli's Satan tradition in all shamelessness avowedly profess the treachery of divine bond between conscientious men in order to build castles of vanity in the air of «power and money» ambition, they put their signature under the name of Satan.

Chesterton, «The Everlasting Man»:

> «This inverted imagination produces things of which it is better not to speak. Some of them indeed might almost be named without being known; for they are of that extreme evil which seems innocent to the innocent. They are too inhuman even to be indecent. But without dwelling much longer in these dark corners, it may be noted as not irrelevant here that certain anti-human antagonisms seem to recur in this tradition of black magic. There may be suspected as running

through it everywhere, for instance, a mystical hatred of the idea of childhood. People would understand better the popular fury against the witches, if they remembered that the malice most commonly attributed to them was preventing the birth of children. The Hebrew prophets were perpetually protesting against the Hebrew race relapsing into an idolatry that involved such a war upon children; and it is probable enough that this abominable apostasy from the God of Israel has occasionally appeared in Israel since, in the form of what is called ritual murder; not of course by any representative of the religion of Judaism, but by individual and irresponsible diabolists who did happen to be Jews. This sense that the forces of evil especially threaten childhood is found again in the enormous popularity of the Child Martyr of the Middle Ages. Chaucer did but give another version of a very national English legend, when he conceived the wickedest of all possible witches as the dark alien woman watching behind her high lattice and heading, like the babble of a brook down the stony street, the singing of little St. Hugh. Anyhow the part of such speculations that concerns this story centered especially round that eastern end of the Mediterranean, where the nomads had turned gradually into traders and had begun to trade with the whole world. Indeed in the sense of trade and travel and colonial extension, it already had something like an empire of the whole world. Its purple dye, the emblem of its rich pomp and luxury, had steeped the wares which were sold far away amid the last crags of Cornwall and the sails that entered the silence of tropic seas amid all the mystery of Africa. It might be said truly to have painted the map purple. It was already a world-wide success, when the princes of Tyre would hardly have troubled to notice that one of their princesses had condescended to marry the chief of some tribe called Judah; when the merchants of its African outpost would only have curled their bearded and Semitic lips with a slight smile at the mention of a village called Rome. And indeed no two things could have seemed more distant from each other, not only in space but in Spirit, than the monotheism of the Palestinian tribe and the very virtues of the small Italian republic. There was but one thing between them; and the thing which divided them has united them. Very various and incompatible were the things that could be loved by the consuls of Rome and the prophets of Israel; but they were at one in what they hated. It is very easy in both cases to represent that hatred as something merely hateful. It is easy enough to make a merely harsh and inhuman figure either of Elijah raving above the slaughter of Carmel or Cato thundering against the amnesty of Africa. These men had their limitations and their local passions; but this

> criticism of them is unimaginative and therefore unreal. It leaves out something, something immense and intermediate, facing east and west and calling up this passion in its eastern and western enemies; and that something is the first subject of this chapter. The civilisation that centered in Tyre and Sidon was above all things practical. It has left little in the way of art and nothing in the way of poetry. But it prided itself upon being very efficient; and it followed in its philosophy and religion that strange and sometimes secret train of thought which we have already noted in those who look for immediate effects. There is always in such a mentality an idea that there is a short cut to the secret of all success; something that would shock the world by this sort of shameless thoroughness. They believed, in the appropriate modern phrase, in people who delivered the goods. In their dealings with their god Moloch, they themselves were always careful to deliver the goods. It was an interesting transaction, upon which we shall have to touch more than once in the rest of the narrative; it is enough to say here that it involved the theory I have suggested, about a certain attitude towards children. This was what called up against it in simultaneous fury the servant of one God in Palestine and the guardians of all the household gods in Rome This is what challenged two things naturally so much divided by every sort of distance and disunion, whose union was to save the world».

Merezhkovsky reports of historical documented fact in «Joan de Arc» that one of the highest aristocrats of French king of Joan was accused in over than 150 cases of black mass with murder of some child. Indeed, molesting of child is as inseparable part of black mass as worship of mother-child bond is inseparable part of Divine Canvas of Jesus Revelation. Sade in his pervert imbecility is busy in mad writings with inflicting extreme pain and outrage to the very name of purity of the young.

And what shall we think of that horrible and ceaseless story with persistent molesting of children by Catholic Church in 21 century? Was there anything more appalling than this fact? And what would say Chesterton, the chief champion of catholic orthodoxy, have he heard on this «monstrosity» of dissolution of the Church? His own attitude on abuse of children is quite clear.

Chesterton, «Orthodoxy»:

> «I perceive that this enthusiasm is not only a note of Christianity, but a note of Paganism, a note of high human nature in many spheres. The Greeks felt virginity when they carved Artemis, the Romans when they robed the vestals, the worst and wildest of the great Elizabethan playwrights clung to the literal purity of a woman as to the central pillar of the world. Above all, the modern world (even while mocking sexual innocence) has flung itself into a generous idolatry of sexual innocence — the great modern worship of children. For any man who loves children will agree that their peculiar beauty is hurt by a hint of physical sex. With all this human experience, allied with the Christian authority, I simply conclude that I am wrong, and the church right; or rather that I am defective, while the church is universal».

The Guardian, Thu 17 Aug 2017 02.03:

«Pope Francis says sexual abuse by priests is an 'absolute monstrosity' in new book

> In foreword to memoir by survivor of clerical abuse, pope promises action but critics say he has not done enough to hold perpetrators to account Pope Francis has branded sexual abuse of children by Roman Catholic priests a «monstrosity» and pledged action against perpetrators and bishops who protected them.
>
> The pope made the comments in the foreword of a new book titled Father, I Forgive You: Abused But Not Broken, written by Swiss man Daniel Pittet, who was first raped by a priest when he was eight years old. Pope Francis, whose repeated promises of zero tolerance have been criticised by victims who say the Vatican needs to do much more, called sexual abuse «an absolute monstrosity, a terrible sin that contradicts everything that the Church teaches».
>
> The foreword was published on Wednesday by the German daily Bild. The pope said the fate of abused children weighed on his soul, especially those who had taken their own lives.
>
> «We will counter those priests who betrayed their calling with the most strenuous measures. This also applies to the bishops and cardinals who protected these priests — as happened repeatedly in the past,» he wrote.
>
> Church sexual abuse broke into the open in the United States with reports of cases in Louisiana in 1984, and exploded in 2002, when journalists in Boston found that bishops had systematically moved abusers to new posts instead of defrocking them.
>
> Thousands of cases have come to light around the world as investigations have encouraged long-silent victims to go public,

shattering the Church's reputation. More than $2bn has been paid in compensation.
In Ireland, a 10-year inquiry into child abuse within the Catholic church and church run institutions concluded in 2009 after documenting thousands of cases of beatings, rapes, neglect and exploitation.
A similar inquiry in Australia, which began in 2013, was also established following revelations of clergy being moved between parishes to cover up abuse. Thousands of survivors of child sexual abuse have testified to the inquiry, which was not limited to the Catholic church.
Pope Francis' efforts against sexual abuse since his election in 2013 have sputtered. Critics say he has not done enough to hold to account those bishops who mishandled cases of abuse or covered it up, and a Vatican commission formed in 2014 to advise him on rooting it out has been hit by internal dissent.
Peter Saunders, an English victim of clergy abuse, took a leave of absence last year in protest over a lack of progress. Marie Collins, from Ireland, also a victim of abuse when she was a child, quit in frustration in March, citing a «shameful» lack of cooperation within the Vatican.
In his foreword, Pope Francis praised Pittet's courage in telling his story, saying he was deeply moved by his ability to forgive his abuser 44 years after he was first molested. The Church has defrocked the abuser.
Pittet, now 58, who as a child endured four years of rapes, abuse and exposure to pornography, wrote that his act of forgiveness had nothing to do with human justice or denial.
«Forgiveness does not heal the wounds or wipe away the misery… forgiving him has allowed me to burst the chains that bound me to him and prevented me from living,» Pittet wrote in the book, according to excerpts released by German publisher Herder»

4. TOYNBEE, WELLS, NORWICH ON SATAN-EGO OF CATHOLIC CHURCH

Toynbee gives brilliant analysis on causes of the Fall of Renascence Church, describing thriving Church of Hildebrand as «demarcation» of body of energy of spirit from the state as body of material energy of physical control. His account on fall of Church is inversion of Church as institution of scientific control

of energy of spirit (spiritual sword) into institution of physical control of material energy. That is to say from divine organization of energy of intellect into Satan-Ego of fraud and physical control. He emphasized the fact that such a disgraceful transition means retreat back to barbaric Idolatry of despotic Leviathan.

Toynbee, «Study of History»:

> «The fall of the Hildebrandine Church is as extraordinary a spectacle as its rise; for all the virtues which had carried it to its zenith seemed to change, as it sank to its nadir, into their own exact antitheses. The divine institution which had been fighting and winning a battle for spiritual freedom against material force was now infected with the very evil which it had set itself to cast out. The Holy See which had led the struggle against simony now required the clergy to pay their dues to a Roman receipt of custom for those ecclesiastical preferments which Rome herself had forbidden them to purchase from any local secular power. The Roman Curia which had been the head and front of moral and intellectual progress now turned itself into a fastness of spiritual conservatism.
>
> One formidable crux for a church is inherent in its raison d'être. A church is militant on Earth for the purpose of winning This World for the Civitas Dei, and this means that a church has to deal with secular as well as spiritual affairs and to organize itself on Earth as an institution. The gross institutional integument with which a church thus finds itself compelled to clothe its etherial nakedness, in order to do God's business in a recalcitrant environment, is incongruous with a church's spiritual nature; and it is not surprising to see disaster overtaking a terrestrial outpost of the Communion of Saints which, in This World, cannot do its spiritual work without being drawn into grappling with secular problems, which it has to attack with institutional tools. The most celebrated tragedy of the kind is the history of the Hildebrandine Papacy, and in an earlier part of this Study we have observed how Hildebrand was dragged over the precipice by an apparently inevitable concatenation of causes and effects. He would not be a true servant of God if he did not throw himself into the struggle to reclaim the clergy from sexual and financial corruption; he could not reform the clergy unless he tightened up the organization of the Church; he could not tighten up the organization of the Church without arriving at a demarcation of the jurisdictions of church and state; and, since the functions of church and state were, in the feudal age, inextricably entangled, he could not arrive at a demarcation

> satisfactory to the Church without encroaching on the sphere of the state in a manner which the state was justified in resenting. Hence a conflict which began as a war of manifestoes and rapidly degenerated into a war of force, in which the resources of each side were «money and guns'
> ….Yet the monk who has degenerated into a successful man of business does not exemplify the most deadly form that spiritual regression can take. The worst temptation that lies in wait for the citizens of the Civitas Dei in This World is neither to plunge into politics nor to slide into business but to idolize the terrestrial institution in which a Church Militant on Earth is imperfectly though unavoidably embodied. If corruptio optimi is pessima, an idolized church is the one idol that is more pernicious than the idolized human ant-heap that men worship as Leviathan. A church is in danger of lapsing into this idolatry in so far as she lapses into believing herself to be, not merely a depository of truth, but the sole depository of the whole truth in a complete and definitive revelation of it;
> ….But the unique institution has survived; 1 and at this hour of decision at which we now live it is meet and right that all men and women in the Western World who «have been baptized into Christ' as «heirs according to the promise', and with us all the Gentiles who have become «partakers of the «promise' and «fellow heirs of the same body' through the adoption of our Western way of life, should call upon the Vicar of Christ to vindicate his tremendous title».

Wells, even after death of his friend Chesterton, continues to hold with him «manly honest controversy». He detests the very idea of governing Church and particularly idea of Governing Catholic Church. Because they are conservatives of magic mentality, incapable to honest controversy with science, and therefore bigots and hypocrites, deliberately deceiving people.

Wells, «New World Order»:

> «One of the most entangling of these disconcerting secondary issues is that created by the stupid and persistent intrigues of the Roman Catholic Church. Let me be clear here. I am speaking of the Vatican and of its sustained attempts to exercise a directive role in secular life. I number among my friends many Roman Catholics who have built the most charming personalities and behaviour systems on the framework provided them by their faith. One of the loveliest characters I have ever known was G. K. Chesterton. But I think he was just as fine before he

became a Catholic as afterwards. Still he found something he needed in Catholicism. There are saints of all creeds and of none, so good are the better possibilities of human nature.

Such " good Christians " can be almost as bitterly critical as I am of the continual pressure upon the faithful by that inner group of Italians in Rome, subsidised by the Fascist government, who pull the strings of Church policy throughout the world, so as to do this or that tortuous or uncivilised thing, to cripple education, to persecute unorthodox ways of living. It is to the influence of the Church that we must ascribe the foolish support by the British Foreign Office of Franco, that murderous little " Christian gentleman», in his overthrow of the staggering liberal renascence of Spain. The Vatican strives perpetually to develop the present war into a religious war. It is trying to steal the war. By all the circumstances of its training it is unteachable. It knows no better. It will go on — until some economic revolution robs it of its funds. Then as a political influence it may evaporate very rapidly.

...If their minds waver for a moment they utter little magic prayers to exorcise the gleam. What, they ask, has " mere size " to do with the soul of man, " mere speed, mere power»? What can the young do better than subdue their natural urgency to live and do? What has mere life to do with the religious outlook? The war, these Vatican propagandists insist, is a " crusade " against modernism, against socialism and free thought, the restoration of priestly authority is its end; our sons are fighting to enable the priest to thrust his pious uncleanliness once again between reader and book, child and knowledge, husband and wife, sons and lovers. While honest men are fighting now to put an end to military aggression, to resume indeed that " war to end war " that was aborted to give us the League of Nations, these bigots are sedulously perverting the issue, trying to represent it as a religious war against Russia in particular and the modern spirit in general.

...The well-trained Moslem, the American fundamentalist, the orthodox Jew, all the fixed cultures, produce similar irrelevant and wasteful resistances, but the Catholic organisation reaches further and is more persistent. It is frankly opposed to human effort and the idea of progress. It makes no pretence about it. Such cross-activities as these complicate, delay and may even sabotage effectively every effort to solve the problem of a lucid collectivisation of the world's affairs, but they do not alter the essential fact that it is only through a rationalisation and coalescence of constructive revolutionary movements everywhere and a liberal triumph over the dogmatism of the class war, that we can hope to emerge from the present wreckage of our world».

Even Chesterton had to concede that «Now it is true that the Church, by the Renascence period, had reached a considerable corruption», though he persists in denying negative influence of renascence Church on states and positive impact of Protestant Reformation. When Chesterton says of «Punica fides» of English aristocracy he means puritans negative influence:

«Short history of England»:

> «But there was certainly in the genesis, if not in the later generations of our mercantile aristocracy, a thing only too mercantile; something which had also been urged against a yet older example of that polity, something called Punica fides. The great Royalist Strafford, going disillusioned to death, had said, «Put not your trust in princes.» The great Royalist Bolingbroke may well be said to have retorted, «And least of all in merchant princes."…. It was defeated by the great Whig nobles who formed the committee of the new regime of the gentry. And considering who it was who defeated it, it is almost unnecessary to say that it was defeated by a trick».

Tolstoy on the contrary avowedly refers his furious accusations to the «criminal alliance of Church and State» as Thomas Pain had putted this in «Age of Reason»:

L. Tolstoy, «The kingdom of God is within you»:

> «Governments and the ruling classes no longer take their stand on right or even on the semblance of justice, but on a skillful organization carried to such a point of perfection by the aid of science that everyone is caught in the circle of violence and has no chance of escaping from it. This circle is made up now of four methods of working upon men, joined together like the links of a chain ring. The first and oldest method is intimidation. This consists in representing the existing state organization — whatever it may be, a free republic or the most savage despotism — as something sacred and immutable, and therefore following any efforts to alter it with the most cruel punishments. This method is in use now — as it has been from olden times — wherever there is a government: in Russia against the so-called Nihilists, in America against Anarchists, in France against Imperialists, Legitimists, Communards, and Anarchists. The second method is corruption. It consists in plundering the industrious working people of their wealth by means of taxes and distributing it in satisfying the greed of officials, who are bound in return to support and keep up the

> oppression of the people. The third method is what I can only describe as hypnotizing the people. It begins in their earliest years in the compulsory schools, created for this purpose, in which the children have instilled into them the ideas of life of their ancestors, which are in direct antagonism with the conscience of the modern world. In countries where there is a state religion, they teach the children the senseless blasphemies of the Church catechisms, together with the duty of obedience to their superiors. In republican states they teach them the savage superstition of patriotism and the same pretended obedience to the governing authorities. The process is kept up during later years by the encouragement of religious and patriotic superstitions. The religious superstition is encouraged by the support of the clergy, whose duty consists in brutalizing the people and keeping them in a permanent state of stupefaction by their teaching, the solemnity of their services, their sermons, and their interference in private life — at births, deaths, and marriages. The patriotic superstition is encouraged by the creation, with money taken from the people, of national fetes, spectacles, monuments, and festivals to dispose men to attach importance to their own nation, and to the aggrandizement of the state and its rulers, and to feel antagonism and even hatred for other nations. With these objects under despotic governments there is direct prohibition against printing and disseminating books to enlighten the people, and everyone who might rouse the people from their lethargy is exiled or imprisoned. Moreover, under every government without exception everything is kept back that might emancipate and everything encouraged that tends to corrupt the people, such as literary works tending to keep them in the barbarism of religious and patriotic superstition».

John Norvich's history of Papasy also gives that sharp Antithesis between Church of Fathers and Church of renascence which witnesses this deplorable schism between liberals, demanding after Thomas Aquinas and Pope Francis Reform according to revelation of science; and on the other side, conservatives or «the old guard», which drive Church back to stick to the dogmas of Orthodoxy. Eventually, Norwich's history of Papacy is report on this cloven behavior of Church, whose Popes may exhibit most sublime and sane spirit, like in case with Pius XI, who condemned Hitler's regime, and most low spirit, encouraging and hailing Hitler and its regime, like in case with Pius XII. Crucial

controversy according to Norwich between these two hostile attitudes in Church is led on dogmas of orthodoxy versus free thought. Certainly, in the world of Darwinian false science «free thought» was hardly justifiable, and may be this may serve to some degree as vindication of conservatives.

Norwich as well as Tolstoy indicates «criminal alliance of Church with State» in repression of people in vanquished by Russion Tzar Nicolas Poland. He also demonstrates attitude of Lammenais to illustrate opposition between liberal faithfulness and conservative fraud of people.

J. Norwich, «History of Papacy»:

> «Tsar Nicholas took hideous vengeance. The leaders of the revolt were beheaded, 350 sentenced to hang, 10,000 officers sent off to hard labor. The estates of more than three thousand families were confiscated. In the countryside, whole villages were burned. The accent was on humiliating the proud, degrading the noble, removing the vertebrae. Prince Roman Sanguszko, who was of Rurik's blood and might have qualified for some respect in Russia, was sentenced to hard labour for life in Siberia and made to walk there chained to a gang of convicts. When his wife, a friend and former lady-in-waiting to the Empress, fell at the feet of Nicholas and begged for mercy, she was told she could go too. She did.4 At some stage it might have been expected that Gregory XVI would utter a word or two of support for his Catholic flock; he did nothing of the kind. Instead, in June 1832, he published a brief in which he categorically condemned the insurrection and denounced „those who, under cover of religion, have set themselves against the legitimate power of princes." Two months later, in his encyclical Mirari Vos, he went still further, referring to „that absurd and erroneous doctrine, or rather delirium, that freedom of conscience is to be claimed and defended for all men." As to any ideas for the regeneration of the Church, „it has been instructed by Jesus Christ and his Apostles and taught by the Holy Spirit…. It would therefore be completely absurd and supremely insulting to suggest that the Church stands in need of restoration and regeneration… as though she could be exposed to exhaustion, degradation, or other defects of this kind." Mirari Vos was directed primarily against the priest Félicité-Robert de Lamennais, editor of the newspaper L'Avenir — which carried the words Dieu et Liberté on its masthead — and spokesman of the French liberal clergy. Lamennais

> maintained that the Church must ally itself with the people rather than their oppressors: with the Catholic Poles against Tsar Nicholas, with the Catholic Belgians against the Dutch Protestant King William I, with the Catholic Irish against Protestant Westminster. But, as the encyclical made all too clear, Pope Gregory would have none of it; and by his refusal — perhaps his inability — to accept progressive ideas he cut off both himself and the Papacy from modern political thought. Lamennais later denounced Rome as „the most hideous cloaca that has ever soiled the human eye." He was going, arguably, a little far; but few things in the world are more infuriating than blinkered bigotry on the scale then demonstrated by the Roman Papacy, and it is hard not to feel some sympathy for him».

It is not true that Catholic Church did not make official condemnation of Hitler's regime. Pope Pius XI, famous for his scientific mind released encyclical Mit Brennender Sorge against two chief evils of the century: Hitler's fascism and Stalin's communism. It is again hardly a coincidence that it was Pope with scholarly mind who saved the reputation of Catholic Church, while the next Pope, conservative, was likely to completely ruin it, Pius XII.

J. Norwich, «History of Papacy»:

> «Fortunately, he could always seek consolation in science and the arts. Pius was a genuine scholar, the first since Benedict XIV nearly two centuries before, and was not afraid to show it. He modernized and enlarged the Vatican Library, founded the Pontifical Institute of Christian Archaeology and the Pontifical Academy of Sciences, built the Pinacoteca for the Vatican's by now superb collection of pictures, and transferred the observatory from Rome to Castel Gandolfo. In 1931 he shocked many of the more old-fashioned faithful by installing a radio station and becoming the first pope to make regular broadcasts to the world. One of the most important of these transmissions was made at the time of the Munich crisis of September 1938, when the British prime minister, Neville Chamberlain, flew to Munich to meet Hitler in a vain attempt to prevent the imminent world war. Pius had little respect for Chamberlain, who, as he instantly saw, was no match for his opponent, but he broadcast a moving appeal for peace which was heard across Europe.
>
> In the earlier period of his pontificate his detestation of communism — which, let it never be forgotten, he had seen at first hand in Poland —

made him more tolerant of the Fascists, and at first perhaps even of the Nazis, than he might otherwise have been; but in his last years his open and unflinching hostility to both earned him the respect and admiration of the free world.

…The final break came on Passion Sunday 1937, when the encyclical Mit Brennender Sorge, having been smuggled into Germany, secretly printed there on twelve different presses, and distributed by bicycle or on foot, was read from every Catholic pulpit. It should have come at least three years earlier; even now it failed to condemn Hitler and National Socialism by name. But its meaning was clear enough, particularly since it had been written in German rather than the usual Latin. The government of the Reich, it declared, had «sown the tares of suspicion, discord, hatred, calumny, of secret and open hostility to Christ and his Church, fed from a thousand different sources and making use of every available means.» The eleventh paragraph of the encyclical is of particular interest because, though once again there is no specific condemnation of anti-Semitism, its target is clear. It stresses the value of the Jewish Old Testament, which it describes as being «exclusively the word of God and a substantial part of His revelation»: Whoever wishes to see banished from church and school the Biblical history and the wise doctrines of the Old Testament, blasphemes the name of God, blasphemes the Almighty's plan of salvation, and makes limited and narrow human thought the judge of God's designs over the history of the world. Non Abbiamo Bisogno and Mit Brennender Sorge together left no doubt in anyone's mind about the pope's opinions of the Fascist and National Socialist regimes, and no one was surprised that, when, in March 1938, the führer paid a state visit to Rome, Pius should deliberately slip away to Castel Gandolfo. But he was not yet finished: only five days after the second encyclical he published a third, for which he reverted to the traditional Latin. Divini Redemptoris was primarily directed against his greatest bugbear, communism. This modern revolution… exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer. This all too imminent danger… is bolshevistic and atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization…. Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse…. For the first time in history we are witnessing a struggle,

> cold-blooded in purpose and mapped out to the last detail, between man and «all that is called God.»

5. J. NORWICH ON LIBERAL REFORM OF POPES JOHN XXIII, PAUL II, JOHN PAUL I. THE WAR BETWEEN LIBERALS AND CONSERVATIVES.

Norwich ends his book in reporting ongoing war between liberals like Lammenias and Pius XI and conservatives like Pius XII. For it is apparent that this is war between scientific control of energy of spirit and physical control of material energy. And that late Pope Francis undoubtedly represented side of God and Good — liberals of scientific control. I wrote to him on Discovery of psychic energy and Scientific Revolution Energetics. That he suddenly died. Was he killed, askes Norwich on another mystery death of Pope Reformer, — John Paul I. You make your mind yourself, is his answer.

J. Norwich, «History of Papacy», On Conservatives:

> «as a «Syllabus of Errors.» It was this, rather than the encyclical itself, which caused widespread consternation, consisting as it did of a list of no fewer than eighty condemned propositions. Some of them were uncontroversial enough; others, on the other hand, seemed to many of the faithful profoundly shocking. Did the pope really believe that non-Catholics in Catholic countries should be forbidden to practice their religion? Did he genuinely condemn the idea that «the Roman pontiff can and should reconcile himself with progress, liberalism, and recent civilization»? Pius IX never lost his easygoing charm, his ready smile, his ever-present sense of humor; yet here was proof — if proof were needed — that he now identified himself with one of the most reactionary, intolerant, and aggressive movements of modern Church history. For the Ultramontanists, as they had come to be called, the pope was absolute ruler, unquestioned leader, infallible guide. No discussion was permitted, no suggestion that there might be two sides to an argument. Roman Catholicism was in danger of becoming something akin to a police state, illiberal and bigoted. As the Anglican convert John Henry Newman disgustedly wrote, «We are shrinking into ourselves, narrowing the lines of communication, trembling at freedom of thought, and using the language of dismay and despair at the

prospect before us.» No wonder that Britain's representative in Rome, Odo Russell, reporting back to his government, wrote of the pope's «unbounded pretensions to absolute control over the souls and bodies of mankind» and his position «at the head of a vast ecclesiastical conspiracy against the principles which govern modern society.» «Liberal Catholics,» he wrote, «can no longer speak in her [the Church's] defence without being convicted of heresy.» The shock wave soon spread across Europe. In France, the «Syllabus» was banned; in Naples, it was publicly burned; Bishop Felix Dupanloup of Orleans wrote that «if we do not succeed in checking this senseless Romanism, the Church will be outlawed in Europe for half a century.» Pope Pius, however, was unrepentant.

In 1907 he published the encyclical Pascendi, which ran to no fewer than ninety-three pages, condemning what he called «modernism» as «a compendium of all the heresies.» This has been described by one recent historian as «the opening shot in what rapidly became nothing less than a reign of terror»; 3 the pope and his secretary of state, Cardinal Rafael Merry del Val, an English-bred Spaniard, personally approved an organization, the Society of St. Pius V, which amounted effectively to a secret police, suppressing liberal Catholic newspapers, steaming open letters, even using agents provocateurs to trap liberals into incriminating themselves. It was run by a distinctly sinister priest, Monsignor Umberto Benigni. Among its victims were the cardinal archbishops of Paris and Vienna and the entire Dominican community of Fribourg.

...NAZI GERMANY HAD annexed Austria in March 1938. Exactly a year later, after the fiasco of the Munich Agreement, German troops were massing on the border of Czechoslovakia. Yet, on March 6, 1939, just four days after his election, Pope Pius XII could personally draft a letter to Hitler: To the Illustrious Herr Adolf Hitler, Führer and Chancellor of the German Reich! Here at the beginning of Our Pontificate We desire to express the wish to remain united by the bonds of profound and benevolent friendship with the German people who are entrusted to your care.... We pray that Our great desire for the prosperity of the German people and for their progress in every domain may, with God's help, come to full realization

AND SO WE come to the mighty question mark that casts its shadow over the pontificate of Pope Pius XII: his attitude to the Holocaust. A strong vein of anti Semitism had always run through Catholic thinking: had not the Jews murdered Christ?

«The Jews,» declared Hitler in a broadcast on February 9, 1942, «will be liquidated for at least a thousand years.» Within a month, active

persecution was under way not only in Germany, Austria, and Poland but in Hungary, Croatia, Slovakia, and Marshal Pétain's unoccupied France. All this was well known in the Vatican; indeed, it was common knowledge throughout Europe. On April 21 Osborne wrote to his friend Bridget McEwen, «Yesterday being Hitler's birthday, I wore a black tie in mourning for the millions he has massacred and tortured.» The pope could hardly have worn a black tie, but he could have spoken out against the continuing atrocities. Despite Osborne's continued entreaties, he refused to do so. On July 31, Osborne wrote again to Mrs. McEwen: It is very sad. The fact is that the moral authority of the Holy See, which Pius XI and his predecessors had built up into a world power, is now sadly reduced. I suspect that H.H. [His Holiness] hopes to play a great role as peacemaker and that it is partly at least for this reason that he tries to preserve a position of neutrality as between the belligerents. But, as you say, the German crimes have nothing to do with neutrality… and the fact is that the Pope's silence is defeating its own purpose because it is destroying his prospects of contributing to peace. By now the mass deportations had begun; before the end of the year 42,000 French Jews would be sent to Auschwitz alone. In September President Roosevelt sent a personal envoy to the pope to beg him to condemn the German war crimes, but still Pius refused. The papal secretary of state, Cardinal Maglione, would only repeat that the Holy See was doing all that it could.

…And his vision was narrowing; he was tending more and more to entrench himself in the tried old orthodoxies and to close his mind to new theological ideas. On September 2, 1950, he issued an encyclical, Humani Generis, which paralyzed contemporary scholarship and categorically condemned any new or original Christian thinking. It went further still. Papal encyclicals had never been considered infallible; henceforth, they made it clear that they were settling a disputed matter once and for all: «It is obvious that that matter… cannot be any longer considered a question open to discussion among theologians.»

There followed something not unlike the reign of terror that had existed under Pius X. The American Jesuit Daniel Berrigan reported, «I saw at close hand intellectual excellence crushed in a wave of orthodoxy, like a big Stalinist purge.«12 One of the principal victims was the celebrated Jesuit paleontologist Pierre Teilhard de Chardin, whose work was denied publication and who was eventually exiled to the United States. Another casualty was the French worker priest experiment, the most exciting and probably the most successful of all the attempts to bring Christianity to the world of heavy industry. Its

members exchanged their clerical clothes for overalls and signed on as bargemen, miners, or factory hands; missionary work had never been like this before, and its success was dramatic. But for Pius it was too dangerous, an open invitation to communism. He showed more and more hostility toward it and finally in November 1953 dissolved it altogether. It is painful to have to record that, on the orders of his successor, the process of his canonization has already begun. Suffice it to say here that the current fashion for canonizing all popes on principle will, if continued, make a mockery of sainthood»

J. Norwich, History of Papacy, On Liberals:

«Once pope, John gave a clear impression of a man in a hurry. On January 26, 1959, just three months after his election, L'Osservatore Romano reported that he was planning three important projects: a Diocesan Synod in Rome, an Ecumenical Council, and a revision of the canon law.

The old guard at the Vatican was appalled. Pope Pius XII had been an icy autocrat: he and he alone gave the orders; the bishops, even the cardinals, existed merely to carry them out. Now here, suddenly, was a proposal to bring together all the world's bishops for free and uncontrolled discussions. Even the liberal Cardinal Giovanni Battista Montini, the Archbishop of Milan and future Pope Paul VI, believed that the new pope was «stirring up a hornet's nest.»

on October 11, 1962. The opening session in St. Peter's was attended by 2,540 delegates, mostly bishops and superiors of religious orders, making it by far the largest gathering of any council in Church history. Well under half were European; 250 were African, with roughly the same number from Asia, while Latin America was represented by 600. Seventeen Orthodox and Protestant churches sent observers.

In his inaugural address, the pope radiated optimism:

We feel we must disagree with those prophets of gloom who are always foretelling disaster, as though the end of the world were at hand.... The Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world, which have opened new avenues.... For this reason, the Church has not watched inertly the marvellous progress of the discoveries of human genius.... The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart. Everything here breathes sanctity and arouses great joy. Let us contemplate the stars.

In five short years he had opened up the Church to the twentieth century.

It was only with the second session that the Council got into its stride, proving itself to be the most revolutionary Christian phenomenon since the Reformation. It contradicted Pius XII's pronouncements on almost every main issue: ecumenism, liturgical reform, communism, freedom of religion, and above all Judaism. The key document was Lumen Gentium, the Decree on the Church. Pius would have hated it, above all the section which took care not to identify the Roman Catholic Church with the Church of Christ. The latter, it maintained, simply «subsisted» within it, «although many elements of sanctification and of truth are found outside its visible structure.» This meant effectively that it could coexist equally with other churches: Catholicism no longer claimed the monopoly on divine truth. Elsewhere, the decree undermined the whole concept of papal autocracy by emphasizing the importance of the bishops and indeed of the laity. The Church is described as a pilgrim Church, the faithful as a pilgrim people.

The Council continued for just over three years, being finally closed by Pope Paul on December 8, 1965. From the first preparations until the end, its success had been very largely due to him. The opposition of the old guard had continued throughout, and it is unlikely that Pope John, even had he lived, could have forced most of the measures through. Paul, by contrast, who had spent his whole working life in the Vatican bureaucracy, possessed the knowledge and experience to steer the Council with a firm and confident hand. He dealt with the old guard by imposing on all bishops — an exception was made only for the pope in his capacity of Bishop of Rome — compulsory retirement at the age of seventy-five. Cardinals would be obliged to retire from the Curia at eighty, after which they would no longer be permitted to participate in papal conclaves, the only privilege to which their rank entitled them. On the other hand, the size of the Sacred College was drastically increased, with the appointment of many new cardinals from the Third World; henceforth the Italians would never again enjoy an absolute majority. The Church had been transformed to the point of unrecognizability. For many Catholics, it had at last moved with the times. For many others, it had destroyed itself.

It was Paul's task to hold all these conflicting elements together. This he managed, on the whole, successfully — though he was unable to prevent the breakaway traditionalist Archbishop Marcel Lefebvre from founding his Society of St. Pius X, which firmly upheld the old order together with the full Tridentine Mass. He drove the Council forward and ensured that there was no

backsliding when it was over; but in other respects he remained staunchly conservative.

This informal, familiar tone set the seal on John Paul's papacy. No pope had ever been more approachable; no pope had ever had such a warm and captivating smile — a smile that reached out to everyone he met. Pomposity he detested. Some was of course inseparable from his position, but he reduced it to a minimum. He was, for example, the first pope to refuse a coronation; there were no more triple crowns, no more gestatorial chairs in which he would be carried shoulder-high through the crowds, no more swaying ostrich feathers, no more of the royal «We.» He longed to take the Church back to its origins, to the humility and simplicity, the honesty and poverty of Jesus Christ himself. But how was it to be done? First of all, there was the Curia to contend with. He had no enemies in it; indeed, at the time of his election he had no enemies at all. But his refusal to be crowned with all the usual trappings had horrified the traditionalists, and his decision that the extra month's salary normally paid on the election of a new pope should be cut by half had not increased his popularity. He soon found, too, that the Vatican was a hotbed of petty hatreds, rivalries, and jealousies. «I hear nothing but malice, directed against everything and everyone,» he complained. «Also, I have noticed two things that appear to be in very short supply: honesty and a good cup of coffee.»

Had he lived his full term, this quiet, gentle, smiling man might well have achieved a revolution in the Church — a revolution even more dramatic and profound than that created by Pope John's Second Vatican Council. But he did not live. Shortly before 5:30 A.M. on Friday, September 29, 1978, he was found dead in his bed. He had been pope for just thirty-three days, the shortest reign since that of Leo XI in 1605 Was John Paul I murdered? Certainly, there were reasons to believe so. For a man of sixty-five he was in excellent health; there was no postmortem or autopsy; the Curia obviously panicked and was caught out in any number of small lies as to the manner of his death and the finding of his body; and if, as was widely believed, he was on the point of exposing a major financial scandal in which the Vatican Bank and its director, Archbishop Paul Marcinkus, were deeply implicated, there were at least three international criminals — one of whom, Roberto Calvi of the Banco Ambrosiano, was later found hanging under Blackfriars Bridge in London — who would have gone to any lengths to prevent him from doing so. The Vatican, moreover, is an easy place for murder. It is an independent state with no police force of its own; the Italian police can enter only if invited — which they were not. The arguments for and against the conspiracy theory are long and

> complicated. Those who would like to study them — and they are well worth studying — should read two books: In God's Name by David Yallop (in favor of the theory) and A Thief in the Night by John Cornwell (against it). They can then decide for themselves».

CHAPTER 12. CONTROVERSY BETWEEN CHESTERTON, RUSSELL AND WELLS ON NEW TYPE REVOLUTION: SCIENTIFIC REVOLUTION AND UTOPIA

1. DULLNESS OF «ROMANTIC ROMANCE»

Wells in " Englishman looks on the World» ends his chapter on Chesterton challenging the latter to give his own version of Utopia. It is funny chapter reveling joy and love which friends derived from their honest controversy, for it speaks of ceaseless controversy as intellectual dialogue in foundation of their relations. And finally Chesterton conceded to the challenge of his friend and now we have his view of Utopia: «The Orthodoxy». There is chapter their called Romance of Christianity, which is concerned to explain how this type of Utopia is to avoid «dullness» which is inherent, as Russell asserts in History of Western philosophy, to any attempt to introduce perfect society dating from T. More's Utopia. Thus, question on «romance» of Utopia becomes crucial, for it is «dullness» of More's Utopia which had revolted people from it. So we have to ask ourselves also, what is «romance» and excitement of our society, and what have to suggest sane society, or Utopia?

H.G. Wells, «new World Order»:

> «And going back for a moment to that point about a Utopia, I want one from Chesterton. Purely unhelpful criticism isn't enough from a man of his size. It isn't justifiable for him to go about sitting on other people's Utopias. I appeal to his sense of fair play. I have done my best to reconcile the conception of a free and generous style of personal living with a social organisation that will save the world from the

> harsh predominance of dull, persistent, energetic, unscrupulous grabbers tempered only by the vulgar extravagance of their wives and sons. It isn't an adequate reply to say that nobody stood treat there»

In this extract Wells gives a brief outline of controversy with Chesterton on many issues they liked to discuss. We will be back later to some of questions mentioned by Wells. Now we are concerned with their mutual aversion to «adventurous romance of finance», «plutocrats», on which Chesterton had expanded in «What is wrong with world» (quotes in chapter on manly democracy and unmanly imperialism).

All three of them — Chesterton, Russell, Wells — detest not the idea of business as means of production but idea of business as «religion of success» as Russell stated this. It is in this psychological sense as style of behavior and mental culture Chesterton termed capitalism to be «romance of finance», implying thus, like Russell in «Conquest of happiness», that the driving force of this activity is not search for livelihood but some mental fad, insane according to them.

Russell has laughed plutocrats down in «Conquest of happiness» as «religion of success» comparing the latter to Hindu widow, which torments its torture gladly. Chesterton says in «What is wrong» that he would not give a half a hour of happiness of manly controversy in tavern for the entire world of Imperialist romance of finance. Thus, both propose that romance of finance is dull and stupid. (quotes from both authors in chapter on manly democracy).

As I have noticed in that chapter, Chesterton makes equal reservations for «women in love» and imperialist's romance in pursuit of power for tavern of democracy of liberty, fraternity and equality. For both do not recognize equality, and always are «below or above», says Chesterton.

Let me join these words of sage in admitting the extreme dullness of the world with culture of «romantic romance» of sadomasochism of physical control. For it is those two gravitations of physical control — Superior Ego-protection

(narcissism) and Inferior Ego-protection (inlovesickness) — which constitute «romantic romance» of modern culture of imperialism.

There is only two ways to deal with people:

1) through energy of spirit, that is to say through candid friendliness and honest collaboration

2) or through material energy, that is to say through gravitations of sadomasochism, where honest one is always inferior and stupid one, bowing to magic authority of blackguard; and superior narcissist is the one of fraud and violence

This is true for all kind of relations: in office, with the same sex, between men and women, even in family. Every bond is healthy and on its natural place, when it is energy of spirit which united people: tender family, true friends, honest reciprocal love, productive relations in office.

And conversely, in case with material energy every bond is defiled and defaced into dull, stupid, painful profanation: hate and scandals in family, treacherous friendship, sadomasochist treacherous painful love, and «religion of success» instead of constructive and productive work.

I have already set forth the subject on weakness and destitution of physical control of material energy in this book, and I need only repeat here, that all relations between people are reduced to senseless pain, mummery of relations, which do not exist. For it is dead compulsions of material energy and not true selves of people in contact. Naturally, that the culture which cultivates such «romantic romance» of magic mentality of «Love to Devil» as Gogol stated the question, will be the culture of dullest tedium ever.

Gogol, «Diary of a madman»:

> «Oh, what cunning creatures these women are! Now I have found out what woman really is. Hitherto no one knew whom a woman really loves; I am the first to discover it — she loves the devil. Yes, joking apart, learned men write nonsense when they pronounce that she is this and that; she loves the devil — that is all. You see a woman looking through her lorgnette from a box in the front row. One thinks she is watching that stout gentleman who wears an order. Not a bit

> of it! She is watching the devil who stands behind his back. He has hidden himself there and beckons to her with his finger. And she marries him — actually — she marries him!»

Nothing difficult to reveal the sense of these words of Gogol on women's love to devil, for it is real state of affairs as we already know. He means of course Inferior Ego-protection of common people and women, easily seducing by Superior Ego-protection of Narcissist, for it is two sides of one the same mechanism of physical control: emotional gravitations of cyclic homeostasis. And it is this kind of relations which is called «romance» and cultivated in literature and in all other arts as highest felicities of mankind to exercise ever in the life. This is why I termed them «romantic romance». Maybe there is some different romance, some sane one, this one is insane, and it is known as «romantic relations» with meaning of extreme drive of life.

It is stupidity of self-esteem which is particularly funny thing in regard to this romantic sadomasochism. Both emotional gravitations remain only profanation of real life of energy of spirit in dull and painful compulsions of dead energy. And yet, both Superior Ego of Narcissists and Inferior Ego of Inlovesickness think themselves to an abyss distance from each other in power and success. Take, Pharaoh and his slave or modern tyrants and their serfs, take romance between men and women or romance of big business between oligarchic CEOs and working people — the upper class feels themselves on the heavens of power and money, and the women and common people feel themselves to be nothing and nulls. This is funny thing because both sides are only «playing in life», never approaching to the real sense of life as it is in healthy friendliness of energy of spirit. That wrong self-esteem gives distorted passion to both sides, not only to those on Inferior side. «Pride» as the sin Chesterton is dealing with as «weakness» is really weakness and not heavens of power. For material energy of mind is closed system of painful, narrow and dead energy, and no matter how much material power you have it remains painful and insatiable. The only way to get rid of this destitution is to get

beyond this energy; to disable Ego-protection and turn to scientific control of energy of spirit.

Chesterton, «Sermon on pride»:

> «But there is a sort of hard intellectual impudence, which really treats itself as intangible to retort or judgment; and there are a certain number among the new generations and social movements, who fall into this fundamental weakness. It is a weakness; for it is simply settling down permanently to believe what even the vain and foolish can only believe by fits and starts, but what all men wish to believe and are often found weak enough to believe; that they themselves constitute the supreme standard of things. Pride consists in a man making his personality the only test, instead of making the truth the test. It is not pride to wish to do well, or even to look well, according to a real test. …There is indeed another practical experience, known to us all, even more pungent and vivid than the actual unpopularity of the bully or the bumptious fool. We all know that there is a thing called egoism that is much deeper than egotism. Of all spiritual diseases it is the most intangible and the most intolerable. It is said to be allied to hysteria; it sometimes looks as if it were allied to diabolic possession. It is that condition in which the victim does a thousand varying things from one unvarying motive of a devouring vanity; and sulks or smiles, slanders or praises, conspires and intrigues or sits still and does nothing, all in one unsleeping vigilance over the social effect of one single person. It is amazing to me that in the modern world, that chatters perpetually about psychology and sociology, about the tyranny with which we are threatened by a few feeble-minded infants, about alcoholic poisoning and the treatment of neurotics, about half a hundred things that are near the subject and never on the spot — it is amazing that these moderns really have so very little to say about the cause and cure of a moral condition that poisons nearly every family and every circle of friends. There is hardly a practical psychologist who has anything to say about it that is half so illuminating as the literal exactitude of the old maxim of the priest; that pride is from hell.. The wickedest work in this world is symbolised not by a wine glass but by a looking-glass; and it is not done in public-houses; but in the most private of all private houses which is a house of mirrors.
>
> The phrase would probably be misunderstood; but I should begin my sermon by telling people not to enjoy themselves. Human beings are happy so long as they retain the receptive power and the power of reaction in surprise and gratitude to something outside. So long as

> they have this they have as the greatest minds have always declared, a something that is present in childhood and which can still preserve and invigorate manhood. The moment the self within is consciously felt as something superior to any of the gifts that can be brought to it, or any of the adventures that it may enjoy, there has appeared a sort of self-devouring fastidiousness and a disenchantment in advance, which fulfils all the Tartarean emblems of thirst and of despair.
> ……. But once let that sort of man regard his own weakness as a strength, and you have somebody entirely different. You have the Lady-Killer; the most beastly of all possible bounders; the man whom his own sex almost always has the healthy instinct to hate and despise. A man may be naturally slothful and rather irresponsible; he may neglect many duties through carelessness, and his friends may still understand him, so long as it is really a careless carelessness. But it is the devil and all when it becomes a careful carelessness. It is the devil and all when he becomes a deliberate and self-conscious Bohemian, sponging on principle, preying on society in the name of his own genius (or rather of his own belief in his own genius) taxing the world like a king on the plea that he is a poet, and despising better men than himself who work that he may waste. It is no metaphor to say that it is the devil and all. By the same fine old original religious formula, it is all of the devil. We could go through any number of social types illustrating the same spiritual truth. It would be easy to point out that even the miser, who is half-ashamed of his madness, is a more human and sympathetic type than the millionaire who brags and boasts of his avarice and calls it sanity and simplicity and the strenuous life. It would be easy to point out that even cowardice, as a mere collapse of the nerves, is better than cowardice as an ideal and theory of the intellect; and that a really imaginative person will have more sympathy with men who, like cattle, yield to what they know is panic, than with a certain particular type of prig who preaches something that he calls peace. Men hate priggishness because it is the driest form of pride.»

Byron, G. Faubert, L. Tolstoy had laughed this culture of «romantic romances» down as insanity and disease.

Byron, Don Juan:

> WHEN amatory poets sing their loves
> In liquid lines mellifluously bland,
> And pair their rhymes as Venus yokes her dovea,
> They little think what mischief is in hand;
> The greater their success the worst it proves,

> As Ovid's verse may give to understand;
> Even Petrarch's self, if judged with due severity.
> Is the Platonic pimp of all posterity.
> I therefore do denounce all amorous writing,
> Except in such a way as not to attract;
> Plain simple short, and by no means inviting,
> But with a moral to each error tack'd,
> Form'd rather for instructing than
> delighting, And with all passions in their turn attack a;
> Now, if my Pegasus should not be shod ill,
> This poem will become a moral model.

G. Flaubert, «Madam Bovary»:

> «She read Balzac and George Sand, seeking in them imaginary satisfaction for her own desires. Even at table she had her book by her, and turned over the pages while Charles ate and talked to her. The memory of the Viscount always returned as she read. Between him and the imaginary personages she made comparisons. But the circle of which he was the centre gradually widened round him, and the aureole that he bore, fading from his form, broadened out beyond, lighting up her other dreams.…She repeated, „I have a lover! A lover!" delighting at the idea as if a second puberty had come to her. So at last she was to know those joys of love, that fever of happiness of which she had despaired! She was entering upon marvels where all would be passion, ecstasy, delirium. An azure infinity encompassed her, the heights of sentiment sparkled under her thought, and ordinary existence appeared only afar off, down below in the shade, through the interspaces of these heights. Then she recalled the heroines of the books that she had read, and the lyric legion of these adulterous women began to sing in her memory with the voice of sisters that charmed her. She became herself, as it were, an actual part of these imaginings, and realised the love-dream of her youth as she saw herself in this type of amorous women whom she had so envied. …Now the lights of the orchestra were lit, the lustre, let down from the ceiling, throwing by the glimmering of its facets a sudden gaiety over the theatre. She felt herself transported to the reading of her youth, into the midst of Walter Scott. Lucie attacked her cavatina in G major bravely. She plained of love; she longed for wings. Emma, too, fleeing from life, would have liked to fly away in an embrace. Suddenly Edgar Lagardy appeared. From the first scene he evoked enthusiasm. He pressed Lucy in his arms, he left her, he came back, he seemed desperate; he had outbursts of rage, then elegiac gurglings of infinite

> sweetness, and the notes escaped from his bare neck full of sobs and kisses. Emma leant forward to see him, clutching the velvet of the box with her nails. She was filling her heart with these melodious lamentations that were drawn out to the accompaniment of the double-basses, like the cries of the drowning in the tumult of a tempest. She recognised all the intoxication and the anguish that had almost killed her. The voice of a prima donna seemed to her to be but echoes of her conscience, and this illusion that charmed her as some very thing of her own life. But no one on earth had loved her with such love. He had not wept like Edgar that last moonlit night when they said, „To-morrow! to-morrow!" The theatre rang with cheers; they recommenced the entire movement; the lovers spoke of the flowers on their tomb, of vows, exile, fate, hopes; and when they uttered the final adieu, Emma gave a sharp cry that mingled with the vibrations of the last chords. Emma dreamed of her marriage day. Ah! if in the freshness of her beauty, before the soiling of marriage and the disillusions of adultery, she could have anchored her life upon some great, strong heart, then virtue, tenderness, voluptuousness, and duty blending, she would never have fallen from so high a happiness. But that happiness, no doubt, was a lie invented for the despair of all desire. She now knew the smallness of the passions that art exaggerated. Edgar, flashing with fury, dominated all the others with his clearer voice; He, she thought must have an inexhaustible love to lavish it upon the crowd with such effusion. All her small fault-findings faded before the poetry of the part that absorbed her; and, drawn towards this man by the illusion of the character, she tried to imagine to herself his life — that life resonant, extraordinary, splendid, and that might have been hers if fate had willed it. They would have known one another, loved one another. With him, through all the kingdoms of Europe she would have travelled from capital to capital, sharing his fatigues and his pride, picking up the flowers thrown to him, herself embroidering his costumes. Then each evening, at the back of a box, behind the golden trellis-work she would have drunk in eagerly the expansions of this soul that would have sung for her alone; from the stage, even as he acted, he would have looked at her. But the mad idea seized her that he was looking at her; it was certain. She longed to run to his arms, to take refuge in his strength, as in the incarnation of love itself, and to say to him, to cry out, „Take me away! carry me with you! let us go! Thine, thine! all my ardour and all my dreams!" The curtain fell».

Leo Tolstoy, «Kreutzer Sonata»:

«No, no woman seduced me. I fell because the surroundings in which I found myself saw in this degrading thing only a legitimate function, useful to the health; because others saw in it simply a natural amusement, not only excusable, but even innocent in a young man. I did not understand that it was a fall, and I began to give myself to those pleasures (partly from desire and partly from necessity) which I was led to believe were characteristic of my age, just as I had begun to drink and smoke. «And yet there was in this first fall something peculiar and touching. I remember that straightway I was filled with such a profound sadness that I had a desire to weep, to weep over the loss forever of my relations with woman. Yes, my relations with woman were lost forever. Pure relations with women, from that time forward, I could no longer have. I had become what is called a voluptuary; and to be a voluptuary is a physical condition like the condition of a victim of the morphine habit, of a drunkard, and of a smoker. «Just as the victim of the morphine habit, the drunkard, the smoker, is no longer a normal man, so the man who has known several women for his pleasure is no longer normal? He is abnormal forever. He is a voluptuary. Just as the drunkard and the victim of the morphine habit may be recognized by their face and manner, so we may recognize a voluptuary. He may repress himself and struggle, but nevermore will he enjoy simple, pure, and fraternal relations toward woman. By his way of glancing at a young woman one may at once recognize a voluptuary; and I became a voluptuary, and I have remained one.» And when I hear people talk of the gilded youth, of the officers, of the Parisians, and all these gentlemen, and myself, living wild lives at the age of thirty, and who have on our consciences hundreds of crimes toward women, terrible and varied, when we enter a parlor or a ball-room, washed, shaven, and perfumed, with very white linen, in dress coat sor in uniform, as emblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled! If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity. You do not share this opinion? Permit me, I am going to prove it to you (said he, interrupting me). «You say that the women of our society live for a different interest from that which actuates fallen women. And I say no, and I am going to prove it to you. If beings differ from one another according to the purpose of their life, according to their INNER LIFE, this will necessarily be reflected also in their OUTER LIFE, and their exterior will be very different. Well, then, compare the wretched, the despised, with the women of the highest society: the same dresses, the same

fashions, the same perfumeries, the same passion for jewelry, for brilliant and very expensive articles, the same amusements, dances, music, and songs. The former attract by all possible means; so do the latter. No difference, none whatever!

Yes, I was a wretch, convinced that I was an angel. The period of my engagement did not last long. I cannot remember those days without shame. What an abomination! «It is generally agreed that love is a moral sentiment, a community of thought rather than of sense. If that is the case, this community of thought ought to find expression in words and conversation. Nothing of the sort. It was extremely difficult for us to talk with each other. What a toil of Sisyphus was our conversation! Scarcely had we thought of something to say, and said it, when we had to resume our silence and try to discover new subjects. Literally, we did not know what to say to each other. All that we could think of concerning the life that was before us and our home was said. «And then what? If we had been animals, we should have known that we had not to talk. But here, on the contrary, it was necessary to talk, and there were no resources! For that which occupied our minds was not a thing to be expressed in words

Love was exhausted with the satisfaction of sensuality. We stood face to face in our true light, like two egoists trying to procure the greatest possible enjoyment, like two egoists trying tomutually exploit each other. «If it were only that! Take all the poetry, the painting, the sculpture, beginning with Pouschkine's «Little Feet,» with «Venus and Phryne,» and you will see that woman is only a means of enjoyment. That is what she is at Trouba, at Gratchevka, and in a court ball-room. And think of this diabolical trick: if she were a thing without moral value, it might be said that woman is a fine morsel; but, in the first place, these knights assure us that they adore woman (they adore her and look upon her, however, as a means of enjoyment), then all assure us that they esteem woman. Some give up their seats to her, pick up her handkerchief; others recognize in her a right to f ill all offices, participate in government, etc., but, in spite of all that, the essential point remains the same. She is, she remains, an object of sensual desire, and she knows it. It is slavery, for slavery is nothing else than the utilization of the labor of some for the enjoyment of others.

«She is always the humiliated and corrupt serf, and man remains always the debauched Master. Yes, to abolish slavery, public opinion must admit that it is shameful to exploit one's neighbor, and, to make woman free, public opinion must admit that it is shameful to consider woman as an instrument of pleasure. ...Teach her, as she is taught among us, to look upon herself as such, and she will always remain an

> inferior being. Either, with the aid of the rascally doctors, she will try to prevent conception, and descend, not to the level of an animal, but to the level of a thing; or she will be what she is in the great majority of cases, — sick, hysterical, wretched, without hope of spiritual progress».

2. PETRIFACTION AS PRIDE AND SURRENDER OF EGO-PROTECTION AS TRUE DIGNITY AND TRUE VALOR

Chesterton managed to say many reasonable things of genius insight in «Orthodoxy» as I did my best to demonstrate and yet he did not succeeded in setting forth idea of Romance of his Utopia in this book. He succeeded in his other book, in «what is wrong with world» when casually talking on happiness of tavern of honest manly controversy.

It is not a secret for any intelligent man that pursuit of Pride of sadomasochism (tyrant — slave bond) and «Romantic sexual relations» as contrast of Superior and Inferior ego-protection of men and women is stupid and extremely dull occupation, for they never do it. This is why term «romance» in this sense of banality in search for dominance has acquired connotations of banality and vulgarity. «Supermen» even such fierce like Nietzsche are always reduced to laughable Don Quixotes in their madness, because «pride» is merely eaten stone of material energy — one little deadly stone, or piece of concrete as Remarque stated it, describing cruel morons.

For stupidity of material energy perceives «strength» only as quantitative abstraction as amount of pressure, and nothing beyond that «force of pressure». This is why they understand «pride» and «self-esteem» as dominance and amount of pain they can inflict to subdue people to their command. Is this eaten piece of steel really «romance» of exciting, adventurous life? No!

It is another case with energy of spirit, which perceives through scientific control intellectual framework of natural energies as well as quality of those energies — not only amount

of pressure they produce as abstraction of «force». Thus, the «force» of human energy of spirit is not calculated in dominance of individuals upon each other. It is force of living positive emotions of brotherly tenderness and incessant deluge of love to the world, generated by Field of Intellect as curiosity and thirst for knowledge. This is beginning of all true romance if we are to employ this term to express really high levels of energy, available for men. And this resource of energy gives any opportunity in society of friends backing each other shoulder for creative work and full revelation of intelligence of every person.

We have already observed Chesterton's insight on two manifestations of law of preservation of force in comprehension of «self-esteem». When he speaks in Orthodoxy on humility on the one hand, and on gloty of spirit on the other hand. How we are to interpret this fact in terms of Energetics? This simply means that Christianity by no way means weakness or withdrawal quietism of eastern religions. It means Strength and Dignity, though not Pride of swallowed stone of material energy. Humility in this regard is only removal of wrong understanding of strength, which is thus the direct contrary of the strength — disease and dissolution of mind.

Therefore one has to humiliate his Ego, that is to say to put every effort to abolish it entirely. And simultaneously to give every opportunity to the growth and development of energy of spirit, which is not Pride but Dignity of mutual friendliness and respect of people.

To achieve this results you have to adopt absolutely new conception of Valor and Majesty of person and people. New from the standpoint of that Nietzscheism which began with propaganda of cult of Greek hero-worship and condemnation of «theoretical and ethical man of Socrates», and ended in producing pattern of Superman as immoral Pride. That is to say, it was theoretical assertion of Ego-protection of physical control, which is indeed «beyond good and evil», for it is merely amount of quantitative pressure.

Person has to do exactly the opposite to conventional behavior as Ego-protection in order to really preserve his strength and dignity, exerting every effort to surrender protection of Ego, to face every horrible fears of Field of Ego-system in refusing to defend Ego as «object of control» of law of preservation of force. And this will take true courage to confront thus «fears of supernatural forces» generated by Field of Ego-system and refuse to recognize them as reality, giving away Ego to those fears for its death.

Surrender of protection of Ego under control of consciousness in terms of Energetics means abolishment of physical control of material energy. For it is law of preservation of force which provokes physical control as Ego-protection. To make data on false Ego conscious, to discern Ego and distinguish it from Self of energy of spirit, and then deliberately refusing to champion one's «pride» as stupid weakness — this is scheme of therapy of true self of energy of spirit, and its true dignity and strength. This is what kind of unconscious data is to be made conscious in process of education (not in process of psycho-analysis, which gives nothing): the data on two object of control of law of preservation of force, and one of them false object of parasitic energy.

Chesterton was again in the right when saying in his Autobiography that it was Confession which made him to convert in Catholicism. Karl Jung also payed attention to the parallel between Confession and psychotherapy. Indeed, it was grains of this process of deliberately refusing of Ego-protection in the foundation of Christian Confession. TO fight pride as original sin of mind means to give away protection of Ego, to confess its stupidity and dirt as sins and malady. And it is exactly what Christian Confession was designed for.

Chesterton, «Autobiography»:

> «When people ask me, or indeed anybody else, " Why did you join the Church of Rome? " the first essential answer, if it is partly an elliptical answer, is, «To get rid of my sins.» For there is no other religious system that docs really profess to get rid of people's sins. It is

confirmed by the logic, which to many seems startling, by which the Church deduces that sin confessed and adequately repented is actually abolished; and that the sinner docs really begin again as if he had never sinned.

Well, when a Catholic comes from Confession, he docs truly, by definition, step out again into that dawn of his own beginning and look with new eyes across the world to a Crystal Palace that is really of crystal. He believes that in that dim corner, and in that brief ritual, God has really re-made him in His own image. He is now a new experiment of the Creator. He is as much a new experiment as he was when he was really only five years old. He stands, as I said, in the white light at the worthy beginning of the life of a man. The accumulations of time can no longer terrify. He may be grey and gouty; but he is only five minutes old.

I have said that this rude and primitive religion of gratitude did not save me from ingratitude; from sin which is perhaps most horrible to me because it is in gratitude. But here again I have found that the answer awaited me. Precisely because the evil was mainly of the imagination, it could only be pierced by that conception of confession which is the end of mere solitude and secrecy. I had found only one religion which dared to go down with me into the depths of myself. I know, of course, that the practice of Confession, having been reviled through three or four centuries and through the greater part of my own life, has now been revived in a belated fashion. The scientific materialists, permanently behind the times, have revived all that was reviled in it, as indecent and introspective. I have heard that a new sect has started once more the practice of the most primitive monasteries, and treated the confessional as communal. Unlike the primitive monks of the desert, it seems to find a satisfaction in performing the ritual in evening-dress. In short, I would not be supposed to be ignorant of the fact that the modern world, in various groups, is now prepared to provide us with the advantages of Confession, None of the groups, so far as I know, professes to provide the minor advantage of Absolution.

I have said that my morbidities were mental as well as moral; and sounded the most appalling depths of fundamental scepticism and solipsism. And there again I found that the Church had gone before me and established her adamantine foundations; that she had affirmed the actuality of external things; so that even madmen might hear her voice; and by a revelation in their very brain begin to believe their eyes.

...In a word, I had the humble purpose of not being a maniac, but especially of not being a monomaniac; and above all, of not being

> a monomaniac about a notion merely because it was my own. The notion was normal enough, and quite consistent with the Faith; indeed it was already a part of it. But only as a part of it could it have remained normal. And I believe this to be tme of practically all the notions of which my ablest con temporaries have made new philosophies; many of them normal enough at the start. I have therefore come to the conclusion that there is a complete contemporary fallacy about the liberty of individual ideas»

3. DULLNESS OF MODERN WORLD AS OMNIPOTENCE OF EVIL

We have to face nowadays Omnipotence of Satan-Ego of plutocracy — the mutual foe of Russell, Wells and Chesterton, as we have seen. They are indeed almighty as Nero or Commodus in every perverse baseness they please to conceive and perform on naïve trust of common people.

How we are to account for catastrophic situation with omnipotence of evil in our modern world of science?

Milgram, «Obedience to Authority»:

> «The Nazi extermination of European Jews is the most extreme instance of abhorrent immoral acts carried out by thousands of people in the name of obedience. Yet in lesser degree this type of thing is constantly recurring: ordinary citizens are ordered to destroy other people, and they do so because they consider it their duty to obey orders. Thus, obedience to authority, long praised as a virtue, takes on a new aspect when it serves a malevolent cause; far from appearing as a virtue, it is transformed into a heinous sin. Or is it? The moral question of whether one should obey when commands conflict with conscience was argued by Plato, dramatized in Antigone, and treated to philosophic analysis in every historical epoch. Conservative philosophers argue that the very fabric of society is threatened by disobedience, and even when the act prescribed by an authority is an evil one, it is better to carry out the act than to wrench at the structure of authority. Hobbes stated further that an act so executed is in no sense the responsibility of the person who carries it out but only of the authority that orders it. But humanists argue for the primacy of individual conscience in such matters, insisting that the moral judgments of the individual must override authority when the two are in conflict»

Thus we have to admit the appalling fact of our modern reality: Actuality of Magic Authority of Savages. D. Myer in «Psychology» gives wonderful quote from Chesterton in this respect: «When we learn why savages wear feather we will know why gentlemen wear top-hats». And he was again exactly in the right concerning men seeing each other through Field of Ego-system as Magic Authority, like aboriginals did towards animals and objects of nature. «Loadings of SuperEgo» as Z.Freud wrote, describing «inlovesickness» as obedience to such «Loadings of SuperEgo» as Magic mentality. He was absolutely correct except he assumed this pathology of material energy to be mechanism of true love 9mistake exposed by Fromm in «Genius and limitations of Z. Freud»). The funny thing about proud with their skeptical science modernity is that this old mechanism of false Mirror of Ego-system, which operated within aboriginals as worship of animals, continues to purvey «magic authorities» and now in body of humans. For it is our epoch when men worship men. E. Durkheim in his research on totems had mentioned the parallel between so called civilized society which worship as magic authorities men, and aboriginals worshipping pieces of naked nature. Answer is simple: they have as «Loadings of SuperEgo» things of Nature, and civilized men have as «Loading of SuperEgo» those men in power. E. Fromm in «Man for himself» has contrasted insane «magic authority» of physical control and sane «rational authority» as scientific control.

But it was Stanley Milgram first who not only made proposition but fulfilled series of genius experiments on obedience to authority, reveling and proving extremely important things. Such findings as simultaneously two directions of will of his subjects and strong tension consequently in desire to stop and to continue experiment. This is apparent evidence on two field of forces and controls of law of conservation of force of mind.

S. Milgram, «Obedience to authority»:

> «The second unanticipated effect was the tension generated by the procedures. One might suppose that a subject would simply break off

> or continue as his conscience dictated. This is very far from what happened. There were in some subjects striking reactions of emotional strain. In the interview following the experiment subjects were asked to indicate on a 14-point scale just how nervous or tense they felt at the point of maximum tension (Figure 8). The scale ranged from „Not at all tense and nervous" to „Extremely tense and nervous." Self reports of this sort are of limited precision and at best provide only a rough indication of the subject's emotional response. Still, taking the reports for what they are worth, it can be seen that the distribution of responses spans the entire range of the scale, with the majority of subjects concentrated at the center and upper extreme How is the occurrence of tension to be interpreted? First, it points to the presence of conflict. If a tendency to comply with authority were the only psychological force operating in the situation, all subjects would have continued to the end, and there would have been no tension. Tension, it is assumed, results from the simultaneous presence of two or more incompatible response tendencies (Miller, 1944). If sympathetic concern for the victim were the exclusive force, all subjects would have calmly defied the experimenter. Instead, there were both obedient and defiant outcomes, frequently accompanied by extreme tension. A conflict develops between the deeply ingrained disposition not to harm others and the equally compelling tendency to obey others who are in authority. The subject is quickly drawn into a dilemma, and the presence of high tension points to the considerable strength of each of the antagonistic vectors».

In setting forth the essentials and the findings of his experiment Milgram informs the world the dreadful truth of Active Inferior Ego-protection with the whole lot of population. Men of our modern, scientific, highly civilized society kept executing the silliest commands of other men, only because they called themselves «scientists» and kept giving commands in iron voice.

Stenley Milgram, «Obedience to authority»:

Experiment :

> «In order to take a close look at the act of obeying, I set up a simple experiment at Yale University. Eventually, the experiment was to involve more than a thousand participants and would be repeated at several universities, but at the beginning, the conception was simple. A person comes to a psychological laboratory and is told to carry out a series of acts that come increasingly into conflict with conscience.

> The main question is how far the participant will comply with the experimenter's instructions before refusing to carry out the actions required of him. But the reader needs to know a little more detail about the experiment. Two people come to a psychology laboratory to take part in a study of memory and learning. One of them is designated as a „teacher" and the other a „learner." The experimenter explains that the study is concerned with the effects of punishment on learning. The learner is conducted into a room, seated in a chair, his arms strapped to prevent excessive movement, and an electrode attached to his wrist. He is told that he is to learn a list of word pairs; whenever he makes an error, he will receive electric shocks of increasing intensity. The real focus of the experiment is the teacher. After watching the learner being strapped into place, he is taken into the main experimental room and seated before an impressive shock generator. Its main feature is a horizontal line of thirty switches, ranging from 15 volts to 450 volts, in 15-volt increments. There are also verbal designations which range from SLIGHT SHOCK to DANGER — SEVERE SHOCK. The teacher is told that he is to administer the learning test to the man in the other room. When the learner responds correctly, the teacher moves on to the next item; when the other man gives an incorrect answer, the teacher is to give him an electric shock. He is to start at the lowest shock level (15 volts) and to increase the level each time the man makes an error, going through 30 volts, 45 volts, and so on. The „teacher" is a genuinely naive subject who has come to the laboratory to participate in an experiment. The learner, or victim, is an actor who actually receives no shock at all. The point of the experiment is to see how far a person will proceed in a concrete and measurable situation in which he is ordered to inflict increasing pain on a protesting victim. At what point will the subject refuse to obey the experimenter?»

False mirror, Magic of the field of Ego-system:

> «Modern totems as worship of «institutional structure» «Another psychological force at work in this situation may be termed «counter-anthropomorphism.» For decades psychologists have discussed the primitive tendency among men to attribute to inanimate objects and forces the qualities of the human species. A countervailing tendency, however, is that of attributing an impersonal quality to forces that are essentially human in origin and maintenance. Some people treat systems of human origin as if they existed above and beyond any human agent, beyond the control of whim or human feeling. The human element behind agencies and institutions is denied. Thus, when

> the experimenter says, «The experiment requires that you continue,» the subject feels this to be an imperative that goes beyond any merely human command. He does not ask the seemingly obvious question, «Whose experiment? Why should the designer be served while the victim suffers?» The wishes of a man — the designer of the experiment — have become part of a schema which exerts on the subject's mind a force that transcends the personal. «It's got to go on. It's got to go on,» repeated one subject. He failed to realize that a man like himself wanted it to go on. For him the human agent had faded from the picture, and «The Experiment» had acquired an impersonal momentum of its own. But it cannot be assumed that this holds true for the present study. The effectiveness of the experimenter's commands may depend on the institutional context in which they are issued. The experiments described thus far were conducted at Yale University, an organization which most subjects regarded with respect and sometimes awe. In post experimental interviews several participants remarked that the locale and sponsorship of the study gave them confidence in the integrity, competence, and benign purposes of the personnel; many indicated that they would not have shocked the learner if the experiments had been done elsewhere. There was no noticeable reduction in tension for the Bridgeport subjects. And the subjects' estimation of the amount of pain felt by the victim was slightly, though not significantly, higher than in the Yale study. As it turned out, the level of obedience in Bridgeport, although somewhat reduced, was not significantly lower than that obtained at Yale. A large proportion of the Bridgeport subjects were fully obedient to the experimenter's commands (48 percent of the Bridgeport subjects delivered the maximum shock versus 65 percent in the corresponding condition at Yale), as Table 3 shows. How are these findings to be interpreted? It is possible that if commands of a potentially harmful or destructive sort are to be perceived as legitimate they must occur within some sort of institutional structure. But it is clear from the study that it need not be a particularly reputable or distinguished institution».

Disorder of will under compulsions of physical control of material energy:

> «Many of the people studied in the experiment were in some sense against what they did to the learner, and many protested even while they obeyed. But between thoughts, words, and the critical step of disobeying a malevolent authority lies another ingredient, the

> capacity for transforming beliefs and values into action. Some subjects were totally convinced of the wrongness of what they were doing but could not bring themselves to make an open break with authority. The major finding is that the defiant subjects see themselves as principally responsible for the suffering of the learner, assigning 48 percent of the total responsibility to themselves and 39 percent to the experimenter. The balance tips slightly for the obedient subjects, who do not see themselves as any more responsible than the experimenter, and indeed, are willing to accept slightly less of the responsibility. A larger difference occurs in assigning responsibility to the learner. The obedient subjects assign him about twice as large a share of the responsibility for his own suffering as do the defiant subjects. When questioned on this matter, they point to the fact that he volunteered for the experiment and did not learn very efficiently. Thus, the defiant subjects, more often than obedient subjects, attribute primary responsibility to themselves».

Two set of values: vanity of pride of physical control versus standards of conscience of scientific control:

> «Although a person acting under authority performs actions that seem to violate standards of conscience, it would not be true to say that he loses his moral sense. Instead, it acquires a radically different focus. He does not respond with a moral sentiment to the actions he performs. Rather, his moral concern now shifts to a consideration of how well he is living up to the expectations that the authority has of him. In wartime, a soldier does not ask whether it is good or bad to bomb a hamlet; he does not experience shame or guilt in the destruction of a village: rather he feels pride or shame depending on how well he has performed the mission assigned to him. There are reasons to feel that, on arrival, the subjects were oriented primarily to the experimenter rather than to the victim. Most subjects seemed quite concerned about the appearance they were making before the experimenter, and one could argue that this preoccupation in a relatively new and strange setting made the subjects somewhat insensitive to the triadic nature of the social situation. The subjects were so concerned about the show they were putting on for the experimenter that influences from other parts of the social field did not receive much weight.

Chesterton is again in the right when saying that the original sin and the Fall will always remain the central motivation of all

humankind activity. For now when Evil is omnipotent — it is our central task to dismantle it, and later when people will learn to neutralize Field of Ego-system from schools education, it will remain the pivotal matter of human society: to stand on guard of original sin through system of education, religion, arts. For with every newborn child physical control of material energy is again born as potential original sin and Fall of mankind.

To save common people from Inferior Ego-protection will mean not only health and growth of population but also disabling of Omnipotence of Devils of Satan Ego, or plutocrats as Wells, Russell and Chesterton had termed them. For it is this bowing to magic authority of men of guns and money which makes plutocrats omnipotent. Thus, the question is how we are to arrange Christian revelation in terms of science in such a way as to provide abolishment and removal of Field of Ego-system in school's education.

Now it becomes obvious that neither Jesus not Tolstoy in his «non-resistance» doctrine did not teach and preach to subdue to the Evil. On the contrary both kept fighting all their lives and both preached fight with evil as essential duty of men. The difference was this: they identified as evil not men but disease, and taught attack the disease and not men. This what we have to do in case with Inferior Ego-protection as groveling to «magic authority» and with schizoid mentality as errant immature intelligence. But it is another case with putrefaction of conscious treachery of Satan- Ego, whose ceaseless incurable baseness in aggression against naïve honest people we have to reflect only with iron sword. And this is what Chesterton was talking about mentioning both: non-resistance of Tolstoy and crusade wars of chivalry.

To break down this catastrophic omnipotence of Evil, menacing to ruin all achievements of civilization, is the first task of active energy of spirit. And today it is passive because of destruction of scientific control.

This is why Fight with Devil seem deadly and impossible, doomed to be defeated. This is fallacy, because all the might and

strength of Devils lay in our ignorance, in our naivety, innocent of bottomless depth of rotter of baseness of physical control. Due information, due training of children will furnish and arm people to resist abuse of their goodwill, to make them impregnate for attacks of Satan-Ego to enter as «magic authority» and provoke obedience of Inferior emotional gravitation of physical control.

It was Ernest Renan with his genius book «Future of Science» who had accomplished the thought of Chesterton. As you can see from his quote below he confirms Chesterton's doubts of skeptical science to be the leader of the mankind and predicts new metaphysical era of science which will bring solid knowledge comparable with that provided by dogmas of religion. And he emphasizes the fact that the future science based on philosophy of metaphysics will be mighty power of scientific control of natural law. It is natural law in foundation of government which is expected to make that shift from politics to the morality and scientific control he mentions. But unlike Chesterton he admits that this new future science will mean the denial of orthodoxy as dogmas, though it is certainly to stay forever as great revelation in genius canvas of arts.

Ernest Renan, «The Future of the Science»:

> «To know when assuming the standpoint of humanity. Yes, the day will come when humanity will no longer believe; but when it shall know; the day when it shall know the metaphysical and moral world as it already knows the physical; the day when the government of humanity will no longer be given to accident and intrigue, but to the rational discussion as to what is best, and to the most efficacious means of attaining that best. If such be the aim of science, if its object be to teach man its final aim and its law, to make him grasp the true sense of life. In our actual condition, criticism carried to extremes causes moral and physical weakness, in the normal condition science will become the mother of strength. Seeing that hitherto science has only appeared in the guise of criticism, it is difficult to conceive its ever becoming a powerful active motor. Such will be the case, nevertheless, the moment it has succeeded in creating in the moral world a conviction equal to that produced of yore by religious faith. All the arguments deduced from the past in order to prove the impotence

of philosophy are no proofs at all with regard to the future, for the past has only been a necessary introduction to the grand era. Reflection has as yet not shown itself as a creative power. Let us wait a while, let us wait a while. If the experimental knowledge of the physical universe has exceeded by far the dreams of imagination, are we not justified in believing that the human intellect by investigating more and more closely the metaphysical and moral sphere and applying its severest method to it without any consideration for chimeras and desirable dreams, if there be such, are we not justified in believing that by doing this it will simply shatter a narrow and paltry world to open another world of infinite marvels? Who knows but what our metaphysics and theology are not to those to be one day revealed by rational science as the Cosmos of Anaximenes or Indicopleustes to the Cosmos of Herschel and Humboldt. Yes, if I were to see all the truths constituting what is called natural religion, a personal God, Providence, prayer, anthropomorphism, personal immortality, etc.; if I were to see all these truths, without which there is no happy life go to wreck beneath the legitimate effort of critical examination, I should clap my hands for joy over their ruin, thoroughly convinced that the real system of things, of which I may be still ignorant but in the direction of which this very denial is a step, infinitely surpasses the poor imaginations without which we cannot conceive the beauty of the universe. The gods only go to make room for others. That infinite beauty which we perceive only in vague outlines and which we endeavour to reproduce by paltry images exists, truly exists. We should never get frightened at the onward march of science, seeing that we may be sure that it will only lead to the discovery of incomparably beautiful things. Let us leave vulgar natures to exclaim with Micah when they had taken away his idols; „Ye have taken away my gods." Let us leave them to say with Serapion the converted anthropomorphist of Mount Athos; „Alas, they have taken away my god, and I no longer know what I worship." As for us, when the temple topples down, instead of weeping on its ruins, let us think of the temples, which more magnificent and vast, will uprise in the future until the day when for ever shattering their narrow walls, thought will only have one temple, the roof of which will be the sky».

4. CONTROVERSY ON EDUCATION

Russell and Chesterton both agree that philosophy of Thomas Aquinas was philosophy of metaphysics of Intellect, on which he asserted he was constructing philosophy

of Christianity. And therefore, theory of government as rule of natural law.

Chesterton, «Thomas Aquinas»:

> «Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. But Saint Thomas had the scientific humility in this very vivid and special sense; that he was ready to take the lowest place; for the examination of the lowest things. He did not, like a modern specialist, study the worm as if it were the world; but he was willing to begin to study the reality of the world in the reality of the worm. His Aristotelianism simply meant that the study of the humblest fact will lead to the study of the highest truth. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

B. Russell, «History of Western philosophy»:

> «But all particular ends are subordinate to the end of the universe, and wisdom per se is concerned with the end of the universe. Now the end of the universe is the good of the intellect, i.e., truth. The pursuit of wisdom in this sense is the most perfect, sublime, profitable, and delightful of pursuits. All this is proved by appeal to the authority of «The Philosopher,» i.e., Aristotle.
> My purpose (he says) is to declare the truth which the Catholic Faith professes. But here I must have recourse to natural reason, since the gentiles do not accept the authority of Scripture. Natural reason, however, is deficient in the things of God; it can prove some parts of the faith, but not others. It can prove the existence of God and the immortality of the soul, but not the Trinity, the Incarnation, or the Last

> Judgement. Whatever is demonstrable is, so far as it goes, in accordance with the Christian faith, and nothing in revelation is contrary to reason.
> …..What Locke has to say about the state of nature and the law of nature is, in the main, not original, but a repetition of medieval scholastic doctrines. Thus Saint Thomas Aquinas says: «Every law framed by man bears the character of a law exactly to that extent to which it is derived from the law of nature. But if on any point it is in conflict with the law of nature, it at once ceases to be a law; it is a mere perversion of law.»

How we are than to represent dogmas of Christianity in scientific language to children to produce sanity of energy of spirit freed from physical control of material energy? It is apparent that magical story of Jesus narrated in Gospels, as almighty God crucified by blackguards, will be of little help. It was Tolstoy and Renan with their great books on Jesus-Man (not God) with first attempts to give us Philosophy of Gospels instead of magic of Gospel, usurped by Churches as absolute power of absurdities invulnerable for attacks of Intellect. Later A. Schweitzer and D. Strauss expounded their own vision of Evangels as philosophy of metaphysics of Intellect (rational philosophy), talking on Jesus-Man, historical personage. Lessing in «Education of mankind» proposed following Spinoza's Theology Political treatise that Gospel is only first attempts to bring to the infantile mind of people data which will be later stated with all precision of science.

So how we are to give this data on psychic energy with such unique genius set forth in artistic canvas of Jesus? The first and fundamental step only made by Renan, Tolstoy, Strauss, Schweitzer in representing History of Jesus and not magic fairy-tale. We have only to follow suit, and expound History of mankind as History of Great War between Physical control of material energy and Scientific control of energy of spirit, where Jesus, Zarathustra, Socrates, Plato, Augustine and other great thinkers, religious geniuses and saints constitute essential though not exclusive part. Thus our task in that Psychological version of history suggested

by Chesterton will be to demonstrate causations of two Field of forces of mind not through artistic metaphors of actual Gospel exposed to misunderstanding and abuse by clerics, but through facts of History interpreted as fundamental war between two energies of psyche: material energy of physical control and energy of spirit of scientific control. And this is exactly the case with Theory of History proposed in Discovery of Psychic energy.

E. Renan, «The Future of the Science»:

> «Therefore, let those who dread to see the efforts of the mind stifled by material preoccupations take heart. Intellectual culture, speculative research, in one word, science and philosophy possess the best of all guarantees, I mean, the needs of human nature itself. Man will never live by bread alone; the disinterested pursuit of the true, the beautiful and the good, the realization of science, of art, of morality is as imperative a want to him as the need of satisfying his hunger and his thirst. To «know is the keyword of the creed of natural religion; for to know is the first condition of the commerce of mankind with the things that are, of the penetrating stud of the universe, which is the intellectual life of the individual; to know is selfinitiation to God. By ignorance man is as it were sequestrated from nature, shut up within himself, and reduced to make himself a fanciful non-ego on the model of his personality. Hence arises the strange world in which infancy lives, in which primitive man lived. Man is only capable of communing with things by knowledge and love; without science he only loves so many chimeras; Science only can supply the foundation of reality necessary to life. To know is of all acts of life the least profane, for it is the most disinterested, the most independent of gratifications, the most objective, to employ the language of the schools. It is a waste of time to prove its sanctity, for those only for whom there is nothing sacred would dream of denying it. Those who go no further than the mere facts of human nature without venturing upon a qualification on the value of things, even those will not deny that science at any rate is the f irst and foremost necessity of mankind. Man face to face with things is necessarily impelled to seek their secret. If there be aught fatal on earth, it is reason and science. It is useless to grumble at it and to get impatient, and the anger of the orthodox folk against the freethinkers really makes one laugh; because it looks as if the latter had really had it in their power to develop themselves in a different fashion, as if a man were free to believe what he likes. It is impossible to prevent reason from taking up every object

> of belief, and all these objects lending themselves to criticism, reason is fatally bound to declare that they do not constitute absolute truth. There is not a single link in this chain which one was free to shake off for a single moment; the only culprit in the matter is human nature and its legitimate evolution. And the unquestionable principle is that human nature is without reproach and proceeds towards the perfect by means of forms successively and diversely imperfect. The race of egoists who have no feeling either for art, science or morality is «of all times.» But they die without leaving a trace, they have no place in that grand piece of historical tapestry-work which humanity weaves and leaves to be unrolled behind it. They are the noisy waves that plash beneath the paddle wheels of the steamer in its course, but become silent behind it. Science, as well as morality is valuable in itself and independently of all beneficent results. There is comfort to the lover of science in the thought that nothing can destroy it, that the monument to which he has added a stone is eternal, that like morality, it has its guarantee in the very instincts of human nature».

B. Russell, «Marriage and Morals»:

> «It is not my intention to suggest, what I by no means believe, that all that is best in human life is connected with sex. I do not myself regard science, either practical or theoretical, as connected with it, nor yet certain kinds of important social and political activities. Curiosity and the pursuit of knowledge should, I think, be regarded as a branch of the love of power. If knowledge is power, then the love of knowledge is the love of power. Science, therefore, except for certain branches of biology and physiology, must be regarded as lying outside the province of the sexual emotions. As the Emperor Frederick II is no longer alive, this opinion must remain more or less hypothetical. If he were still alive, he would no doubt decide it by castrating an eminent mathematician and an eminent composer and observing the effects upon their respective labours. I should expect the former to be nil and the latter to be considerable. Seeing that the pursuit of knowledge is one of the most valuable elements in human nature, a very important sphere of activity is, if we are right, exempted from the domination of sex»

5. CONTROVERSY ON COLLECTIVISM

1) As we already tried to demonstrate honest controversy between such genius minds like Russell, Chesterton and Wells will naturally tend to the consensus, because they grope in darkness of social science to the same laws of psychic energy. Thus, each of them is patriot of Space of Intellect championing the Truth against all the knavish intrigues of national governments. This does not mean and cannot mean that they don't love their country, though national governments of plutocrats in their cunning always pretend they don't understand this plain fact to accuse men of intelligence in treason. The direct contrary is true as has demonstrated J. Benda in «Treason of intellectuals»: those who fled from the Home of Truth of mankind to the Fraud of nationalistic physical control are true traitors, having betrayed energy of spirit of Space of Intellect. A. Toynbee in «Study of History» also asserts that nationalism is idolatry of «parochial states». All of them implying International Government of Natural Law (scientific control).

It was words of Jesus: «Lay treasures on heavens». And this is again most beautiful metaphor of Great Artist on some real thing. The history of mankind is history of accumulation of knowledge on causations of laws of nature. And this process in essential for humans not because it is access to material energies and thus biological survival: it is crucial because it is growth of scientific control and thus growth of energy of spirit. We need to sustain our biological energy only as resources for our existence on plane of energy of spirit. And it is this ongoing process of accumulation of knowledge on control of laws of nature as leitmotiv of human history which is essential for growth of energy of spirit. Thus mankind took its direction on Kingdom of Heaven or Space of Intellect, which is the same thing, altogether with birth of reason in antiquity. Jesus did not speak of outlandish things: Kingdom of heaven is within you, his other words. And those who have reached Space of Intellect in dully process of education like

self-actualizing persons of Maslow live with perspective of bird's eye, observing world from the god's heights of intellectual framework of the world. They acquired stability and security of actual scientific control.

B. Russell, «Education and social order»:

> «There is the objection that the teaching of hatred, which is a necessary part of a nationalistic education, is in itself a bad thing. But over and above all these, there is the purely intellectual objection that the teaching of nationalism involves the teaching of false propositions. In every country of the world, children are taught that their country is the best, and in every country except one this proposition is false. Since the nations cannot agree as to which is the one where it is true, it would be better to give up the habit of emphasising the merits of one nation at the expense of every other. The idea that what is taught to children should, if possible, be true is, I know, very subversive, and in some of its applications even illegal. But I cannot resist the conviction that instruction is better when it teaches truth than when it teaches falsehood. History ought to be taught in exactly the same way in all countries of the world, and history text-books ought to be drawn up by the League of Nations, with an assistant from the United States, and another from Soviet Russia. History should be world history rather than national history, and should emphasise matters of cultural importance rather than wars,
> ….This sentiment is not so much love of home and of compatriots as hatred of foreigners and desire to appropriate foreign countries. Like almost all bad sentiments, it is disguised as loyalty. If you wish a man to commit some abominable crime, from which he would naturally recoil in horror, you first teach him loyalty to a gang of arch-criminals, and then make his crime appear to him as exemplifying the virtue of loyalty. Of this process, patriotism is the most perfect instance».

Now to contrast this position of energy of spirit as patriots of Truth of Space of Intellect we have only to bring illustrations on aboriginal tribe «Dobus» from book by Fromm «Anthology of human destructiveness». It is perfect illustration of Satan-Ego we had considered in previous chapter as based on Fraud and treachery pus of rotten energy of spirit. For there can be only one kind of «true self» of energy of spirit — that of entire sane mankind. Any other attempts to juxtapose one hostile group

to another is always kind of Ego-protection of physical control, J. Benda is absolutely correct in this respect.

Fromm «Anthology of human destructiveness»:

> «Two features are the main characteristics of this system; the importance of private ownership and of malignant sorcery.
> The Dobus have «disease-charms» which produce and cure illnesses and each illness has a special charm. Illness is explained exclusively as a result of malevolent use of a charm. Some individuals own a charm which completely controls the production and cure of a certain illness. This disease-and-cure monopoly for one illness naturally gives them considerable power. Their whole life is governed by magic since no result in any field is possible without it, and magical formulae quite aside from those connected with illness are among the most important items of private property.
> All existence is cutthroat competition and every advantage is gained at the expense of the defeated rival. But competition is not as in other systems, open and frank, but secret and treacherous. The ideal of a good and successful man is one who has cheated another of his place. The most admired virtue and the greatest achievement is a system of sharp practices which stresses one's own gains at the expense of another's loss. The art is to reap personal advantage in a situation in which others are victims. (This is a system quite different from that of the market which, in principle at least, is based on a fair exchange by which both sides are supposed to profit.) Even more char acteristic of the spirit in this system is their treachery. In ordinary rela tions the Dobuan is suave and unctuously polite. As one man puts it: «If we wish to kill a man we approach him, we eat, drink, sleep, work and rest with him, it may be for several moons. We bide our time. We call him friend.» (R. Benedict, 1934.) As a result, in the not infrequent case of murder, suspicion falls on those who have tried to be friends with the victim».

2) Scientific debates as foundation of any democracy and civilized free society.

And you can see from the quotes below that how earnestly each of them — Russell, Chesterton, Wells — was concerned with problem of worldwide scientific debates and therefore problems of proper education. Yet, Russell had to answer to Wells proposition (to organize Open Conference with agreement of intelligent people against governing dark forces of plutocracy)

that this is utopia, for no one with exception of Einstein will sign Conference due to the impossibility to find any agreement between intellectuals. Exactly grave concerns of Chesterton on sceptics changing and shifting attitude making all efforts of Reform useless.

H.G. Wells, «New World Order»:

> «we need a great debate. We want every possible person in the world to take part in that debate. It is something much more important than the actual warfare. It is intolerable to think of this storm of universal distress leading up to nothing but some " conference " of diplomatists out of touch with the world, with secret sessions, ambiguous " understandings.»
> This great debate upon the reconstruction of the world is a thing more important and urgent than the war, and there exist no adequate media! for the utterance and criticism and correction of any broad general convictions. There is a certain fruitless and unproductive spluttering of constructive ideas, but there is little sense of sustained enquiry, few real interchanges, inadequate progress, nothing is settled, nothing is dismissed as unsound and nothing is won permanently. No one seems to hear what anyone else is saying. That is because there is no sense of an audience for these ideologists. There is no effective audience saying rudely and obstinately: " What A. has said, seems important. Will B. and C., instead of bombinating in the void, tell us exactly where and why they differ from A.? And now we have got to the common truth of A., B., C., and D. Here is F. saying something. Will he be so good as to correlate what he has to say with A., B., G. and D.? " But there is no such background of an intelli¬ gently observant and critical world audience in evidence. There are a few people here and there (reading and thinking in disconnected fragments. This is all the thinking our world is doing in the face of planetary disaster. The universities, bless 1 them! are in uniform or silent.
> This great world debate must go on, and it must go on now. Now while the guns are still thudding, is the time for thought. It is incredibly foolish to talk as so many people do of eroding the war and then having a World Conference to inaugurate a new age. So soon as the fighting stops the real world conference, the live discussion, will stop, too. The diplomats and politicians will assemble with an air of profound competence and close the doors upon the outer world and resume — Versailles. While the silenced world gapes and waits upon their mysteries».

Chesterton, «Short History of England»:

> «The Parliament was corrupt, as it is now; though the examples of corruption were then often really made examples, in the sense of warnings, where they are now examples only in the sense of patterns. The Parliament was in¬different to the constituencies,'as it is how; though perhaps the constituencies were less indifferent to the Parliament. The Parliament was snobbish, as it is now, though perhaps more respectful to mere rank and less to mere wealth. But the Parliament was a Parliament; it did fulfil its name and duty by talking, ahd trying to talk well. It-did not merely do things because they do not bear talking about — as it does now. It was then, to the eternal glory of our country, ^ great " talking-shop,» not a mere buying and selling shop for financial tips and official places. And as with any other artist, the care the eighteenth- century man expended on oratory is a proof of his sincerity, not a disproof of it».

To H. G. Wells

> My dear H.G. 24th May '28
> Thank you very much for sending me your book on The Open Conspiracy. I have read it with the most complete sympathy, and I do not know of anything with which I agree more entirely. I enjoyed immensely your fable about Provinder Island. I am, I think, somewhat less optimistic than you are, probably owing to the fact that I was in opposition to the mass of mankind during the war, and thus acquired the habit of feeling helpless. You speak for example, of getting men of science to join the Open Con spiracy, but I should think there is hardly a single one who would do so, with the exception of Einstein — a not unimportant exception I admit. The rest in this country would desire knighthoods, in France to become membres de l'institut, and so on. Even among younger men, I believe your support would be very meagre. Julian Huxley would not be willing to give up his flirtations with the episcopate; Haldane would not forego the pleasure to be derived from the next war. I was interested to read what you say about schools and education generally, and that you advocate «a certain sectarianism of domestic and social life in the interests of its children' and «grouping of its families and the establishment of its own schools'. It was the feeling of this necessity which led us to found Beacon Hill School, and I am every day more convinced that people who have the sort of ideas that we have ought not to expose their children to obscurantist influence, more especially during their early years when these influences can operate upon what will be their

> unconscious in adult life. ..... I hope that if you are back in England you will pay a visit to this school and see what we are doing.
> Yours very sincerely Bertrand Russell

From H. G. Wells
13, Hanover Terrace Regent's Park, N.W.1 May. 20th '45

> My dear Russell
> I was delighted to get your friendly letter. In these days of revolutionary crisis it is incumbent upon all of us who are in any measure influential in left thought to dispel the tendency to waste energy in minor dissentions & par ticularly to counter the systematic & ingenious work that is being done to sabotage left thought under the cloak of critical reasonableness. I get a vast amount of that sort of propaganda in my letter box. I get more & more anarchistic & 516 the autobiography of bertrand russell ultra left as I grow older. I enclose a little article «Orders is Orders' that the New Leader has had the guts, rather squeamish guts, to print at last. What do you think of it? We must certainly get together to talk (& perhaps conspire) & that soon. What are your times & seasons? My daughter in law Marjorie fixes most of my engagements and you & Madame must come to tea one day & see what we can do. I have been ill & I keep ill. I am President of the Diabetic Soc'y & diabetes keeps one in & out, in & out of bed every two hours or so. This exhausts, and this vast return to chaos which is called the peace, the infinite meanness of great masses of my fellow creatures, the wickedness of organised religion give me a longing for a sleep that will have no awakening. There is a long history of heart failure on my paternal side but modern palliatives are very effective holding back that moment of release. Sodium bicarbonate keeps me in a grunting state of protesting endurance. But while I live I have to live and I owe a lot to a decaying civilisation which has anyhow kept alive enough of the spirit of scientific devotion to stimulate my curiosity [and] make me its debtor. Forgive this desolation.
> I hope to see you both before very long & am yours most gratefully. H. G. Wells»

3) New Type Revolution and western collectivism

You can observe that all three of them consider energy of spirit as only driving force of mankind as far as debate concerns progress and social order, regardless to their philosophical position. For they are not bygots and let their intuition to lead

them when philosophy fails. Darwinians Wells and Russell as well as metaphysic Chesterton propose Revolution in Education (Chesterton's Moral Eternal Revolution springing from Original Sin and his demand on adequate education we has already considered). The idea of New Type Revolution is simple: we have to establish proper system of education, which will secure arousal of energy of spirit. And this wakening of energy of spirit will lead further to the right consequences in accordance with nature and order of energy of spirit. The task of Scientific Revolution is activated energy of spirit and give it arms to fight physical control of «dinosaurs-plutocrats»: the scientific control which is presently devastated.

H.G. Wells, «New World Order»:

> «This new and complete Revolution we con¬ template can be defined in a very few words. It is (a) outright world-socialism, scientifically planned and directed, plus (£) a sustained insistence upon law, law based on a fuller, more jealously conceived restatement of the personal Rights of Man, plus (c) the completest freedom of speech, criticism and publication,,and a sedulous expansion of the educational organisation to the ever-growing demands of the new order. What we may call the Eastern or Bolshevik Collecti¬ vism, the Revolution of the Internationale, has failed to achieve even the first of these three items and it has never even attempted the other two. Putting it at its compactest, it is the triangle of Socialism, Law and Knowledge, which frames the Revolution which may yet save the world.
>
> …The opening phase of this new type of Revolution must involve therefore a campaign for a re-invigorated and modernised education throughout the world, an education that will j have the same ratio to the education of a couple of hundred years ago, as the electric lighting of a contemporary city has to the chandeliers and oil lamps of the same period. On its present mental levels humanity can do no better than what it is doing now. Vitalising education is only possible when it is under the influence of people who are themselves learning. It is inseparable from the modem idea of education that it should be knit up to incessant research. We say research rather than science. It is the better word because it is free from any suggestion of that finality which means dogmatism and death.. All education tends to become stylistic and sterile unless it is kept in close touch with experi¬ mental verification and practical work, and consequently this new movement

> of revolutionary initiative, must at the same time be sustaining realistic political and social activities and working steadily for the collectivisation of governments and economic life. The intellectual movement will be only the initiatory and correlating part of the new revolutionary drive. These practical activities must be various. Everyone engaged in them must be thinking for himself and not waiting for orders. The only dictatorship he will recog¬ nise is the dictatorship of the plain understanding and the invincible fact.
> ...And from the base of the educational pyramid up to its apex of higher education for teachers, heads of departments and research, there is need for such a quickening of minds and methods as only a more or less organised movement of sanely critical men can bring about. We want ministers now of the highest quality in every department, but in no department of public life is a man of creative understanding, bold initiative and administrative power so necessary»

B. Russell, Education and social order:

> «First and foremost, the individual, like Leibniz's monads, should mirror the world. Why? I cannot say why, except that knowledge and comprehensiveness appear to me glorious attributes, in virtue of which I prefer Newton to an oyster. The man who holds concentrated and sparkling within his own mind, as within a camera obscura, the depths of space, the evolution of the sun and planets, the geological ages of the earth, and the brief history of humanity, appears to me to be doing what is distinctively human and what adds most to the diversified spectacle of nature».

B. Russell, «Conquest of Happiness»:

> «If I had the power to organise higher education I should seek to make young people vividly aware of the past, vividly realising that the future of man will in all likelihood be immeasurably longer than his past, profoundly conscious of the minuteness of the planet upon which we live and of the fact that life on this planet is only a temporary incident; and at the same time with these facts which tend to emphasise the insignificance of the individual I should present quite another set of facts designed to impress upon the mind of the young the greatness of which the individual is capable, and the knowledge that throughout all the depths of stellar space nothing of equal value is known to us. Spinoza long ago wrote of human bondage and human freedom; his form and his language make his thought difficult of access to all but students of philosophy, but the essence of what I wish to convey differs

> little from what he has said. A man who has once perceived, however temporarily and however briefly, what makes greatness of soul, can no longer be happy if he allows himself to be petty, self-seeking, troubled by trivial misfortunes, dreading what fate may have in store for him. The man capable of greatness of soul will open wide the windows of his mind, letting the winds blow freely upon it from every portion of the universe. He will see himself and life and the world as truly as our human limitations will permit; realising the brevity and minuteness of human life, he will realise also that in individual minds is concentrated whatever of value the known universe contains. And he will see that the man whose mind mirrors the world becomes in a sense as great as the world. In emancipation from the fears that beset the slave of circumstance he will experience a profound joy, and through all the vicissitudes of his outward life he will remain in the depths of his being a happy man.

B. Russell, «Conquest of happiness»:

> «However that may be, the prodigious success of these modern dinosaurs, who, like their prehistoric prototypes, prefer power to intelligence, is causing them to be universally imitated: they have become the pattern of the white man everywhere, and this is likely to be increasingly the case for the next hundred years. Those, however, who are not in the fashion may take comfort from the thought that the dinosaurs did not ultimately triumph; they killed each other out, and intelligent bystanders inherited their kingdom. Our modern dinosaurs are killing themselves out»

4) Collectivism as oneness of emotional fabric of Field of Intellect. Utopia of «Honest Manly Controversy».

When physical control is swaggering on the point of obtained magnitude of «force» (dominance over others in «magic power and money» Fromm, «religion of success» Russell, «romance of finance» Chesterton, «poets of figures Weber») they feel «Pride». That is to say they feel the piece of swallowed steel making them «tough» — mad and cruel.

When scientific control is swaggering with great amount of energy of spirit they feel wild intensity of positive emotions of tenderness and friendliness towards the world and towards each other. And yes, all this great forces of accumulated energy

of love they turn into hatred to the contaminating dirt of plotting Satan-Ego! Following Jesus words on never forgiveness to blasphemy on Holy Spirit. Don't try to cheat any longer on this naivety of friendliness of energy of spirit — treasures of positive passion of divine energy of intellect.

But here I am concerned only with definition of «western collectivism» as fusion of spirit on the plane of mind, of psyche, of consciousness. Fusion of controlling energy of mind. We ought distinguish between collectivism of fusion of material energy in relations of sadomasochism, masters and slaves, and fusion between energy of spirit, as friendliness of honest intelligent people. And as consequence the inevitable and eternal war between this two institutions of two antagonist energy of mind: Leviathan of physical control and Plato's Republic (or Civitas Dei by Augustine).

Having observed this essentials we can proceed with definition of phenomenon of Dignity as highest levels of energy of spirit. Pride is petrifaction (and putrefaction as well), for it is feeling of becoming dead, becoming stone. Dignity of sane men of energy of spirit in fusion of their energy in friendliness — is highest and mystical joy of unity with most wonderful treasure the earth possess: divine energy of reason, conscience, compassion, humor, valor, ethics and aesthetics, freedom and generosity, industriousness and competence. With all this miracle of holy passions of sane human beings, not yet mortified by material dead energy — this is the most wonderful adventure, the most wonderful utopia ever happen to men. There is no such thing as not only vice or vile thing against each other — the sane energy treasures each other as much as mother her infant. Laughter and humor, mentioned by many great thinkers (Maslow, Allport, Twain, Spinoza, Shelling, Kierkegaard, and Chesterton too) is only manifestation of excessive torrent of intensive positive emotions. Russell's daughter reports in her memoirs that he was «rear entertainer» with wild laughter. The same was said on capacity of laughter by Einstein. Chesterton says on incessant laughter

in his «tavern of honest manly controversy», for what is honest controversy? It is that process of fusion of energy of spirit in exercise of scientific control. And this is indeed the only manly thing on earth — to be sane energy of spirit. For they may feel bottomless tenderness and respect to each others accomplishments of mind, enjoying exercise of thought, laughing with joy in possession of such a treasure; but when an enemy comes they always close their ranks and resist them in arms to champion from petrifaction and putrefaction of treachery of physical control the paradise of honest controversy with sane men.

Wells, «Englishman looks at the world»:

> «It has been one of the less possible dreams of my life to be a painted Pagan God and live upon a ceiling. I crown myself becomingly in stars or tendrils or with electric coruscations (as the mood takes me), and wear an easy costume free from complications and appropriate to the climate of those agreeable spaces. The company about me on the clouds varies greatly with the mood of the vision, but always it is in some way, if not always a very obvious way, beautiful. One frequent presence is G.K. Chesterton, a joyous whirl of brush work, appropriately garmented and crowned. When he is there, I remark, the whole ceiling is by a sort of radiation convivial. We drink limitless old October from handsome flagons, and we argue mightily about Pride (his weak point) and the nature of Deity. A hygienic, attentive, and essentially anaesthetic Eagle checks, in the absence of exercise, any undue enlargement of our Promethean livers…. Chesterton often — but never by any chance Belloc. Belloc I admire beyond measure, but there is a sort of partisan viciousness about Belloc that bars him from my celestial dreams. He never figures, no, not even in the remotest corner, on my ceiling. And yet the divine artist, by some strange skill that my ignorance of his technique saves me from the presumption of explaining, does indicate exactly where Belloc is. A little quiver of the paint, a faint aura, about the spectacular masses of Chesterton? I am not certain. But no intelligent beholder can look up and miss the remarkable fact that Belloc exists — and that he is away, safely away, away in his heaven, which is, of course, the Park Lane Imperialist's hell. There he presides…. But in this life I do not meet Chesterton exalted upon clouds, and there is but the mockery of that endless leisure for abstract discussion afforded by my painted entertainments».

H.G. Wells, «Englishman looks at the world»:

> «But that is a criticism by the way. Chesterton and Belloc agree with the Socialist that the present world does not give at all what they want. They agree that it fails to do so through a wild derangement of our property relations. They are in agreement with the common contemporary man (whose creed is stated, I think, not unfairly, but with the omission of certain important articles by Chesterton), that the derangements of our property relations are to be remedied by concerted action and in part by altered laws. The land and all sorts of great common interests must be, if not owned, then at least controlled, managed, checked, redistributed by the State. Our real difference is only about a little more or a little less owning. I do not see how Belloc and Chesterton can stand for anything but a strong State as against those wild monsters of property, the strong, big private owners. The State must be complex and powerful enough to prevent them. State or plutocrat there is really no other practical alternative before the world at the present time. Either we have to let the big financial adventurers, the aggregating capitalist and his Press, in a loose, informal combination, rule the earth, either we have got to stand aside from preventive legislation and leave things to work out on their present lines, or we have to construct a collective organisation sufficiently strong for the protection of the liberties of the some-day-to-be-jolly common man. So far we go in common. If Belloc and Chesterton are not Socialists, they are at any rate not anti-Socialists. If they say they want an organised Christian State (which involves practically seven-tenths of the Socialist desire), then, in the face of our big common enemies, of adventurous capital, of alien Imperialism, base ambition, base intelligence, and common prejudice and ignorance, I do not mean to quarrel with them politically, so long as they force no quarrel on me. Their organised Christian State is nearer the organised State I want than our present plutocracy»

B. Russell, «Conquest of happiness»:

> «I spoke also in the last paragraph of what I call a friendly interest in things. This phrase may perhaps seem forced; it may be said that it is impossible to feel friendly to things. Nevertheless, there is something analogous to friendliness in the kind of interest that a geologist takes in rocks, or an archaeologist in ruins, and this iuterest ought to be an element in our attitude to individuals or societies.
> ...Again, love is able to break down the hard shell of the ego, since it is a form of biological cooperation in which the emotions of each are

> necessary to the fulfilment of the other's instinctive purposes. There have been in the world at various times various solitary philosophies, some very noble, some less so. The Stoics and the early Christians believed that a man could realise the highest good of which human life is capable by means of his own will alone, or at any rate without human aid; others again have regarded power as the end of life, and yet others mere personal pleasure. All these are solitary philosophies in the sense that the good is supposed to be something realisabie in each separate person, not only in a larger or smaller society of persons. All such views, to my mind, are false, and not only in ethical theory, but as expressions of the better part of our instincts. Man depends upon cooperation, and has been provided by nature, somewhat inadequately, it is true, with the instinctive apparatus out of which the friendliness required for cooperation can spring. Love is the first and commonest form of emotion leading to cooperation, and those who have experienced love with any intensity will not be content with a philosophy that supposes their highest good to be independent of that of the person loved. In this respect parental feeling is even more powerful, but parental feelomg at its best is the result of love between the parents. I do not pretend that love in its highest form is common, but I do maintain that in its highest form it reveals values which must otherwise remain unknown, and has itself a value which is untouched by scepticism, although sceptics who are incapable of it may falsely attribute their incapacity to their scepticism.
> True love is a durable fire,
> In the mind ever burning,
> Never sick, never dead, never cold,
> From itself never turning.».

Chesterton, «Orthodoxy':

> «The mass of men have been forced to be gay about the little things, but sad about the big ones. Nevertheless (I offer my last dogma defiantly) it is not native to man to be so. Man is more himself, man is more manlike, when joy is the fundamental thing in him, and grief the superficial. Melancholy should be an innocent interlude, a tender and fugitive frame of mind; praise should be the permanent pulsation of the soul. Pessimism is at best an emotional half-holiday; joy is the uproarious labour by which all things live.
> Christianity satisfies suddenly and perfectly man's ancestral instinct for being the right way up; satisfies it supremely in this; that by its creed joy becomes something gigantic and sadness something special and small. The vault above us is not deaf because the universe is an idiot;

the silence is not the heartless silence of an endless and aimless world. Rather the silence around us is a small and pitiful stillness like the prompt stillness in a sick room. We are perhaps permitted tragedy as a sort of merciful comedy: because the frantic energy of divine things would knock us down like a drunken farce. We can take our own tears more lightly than we could take the tremendous levities of the angels. So we sit perhaps in a starry chamber of silence, while the laughter of the heavens is too loud for us to hear. Joy, which was the small publicity of the pagan, is the gigantic secret of the Christian. And as I close this chaotic volume I open again the strange small book from which all Christianity came; and I am again haunted by a kind of confirmation. The tremendous figure which fills the Gospels towers in this respect, as in every other, above all the thinkers who ever thought themselves tall. His pathos was natural, almost casual. The Stoics, ancient and modern, were proud of concealing their tears. He never concealed His tears; He showed them plainly on His open face at any daily sight, such as the far sight of His native city. Yet He concealed something. Solemn super men and imperial diplomatists are proud of restraining their anger. He never restrained His anger. He flung furniture down the front steps of the Temple, and asked men how they expected to escape the damnation of Hell. Yet He restrained something, I say it with reverence; there was in that shattering personality a thread that must be called shyness. There was something that He hid from all men when He went up a mountain to pray. There was something that He covered constantly by abrupt silence or impetuous isolation. There was some one thing that was too great for God to show us when He walked upon our earth; and I have sometimes fancied that it was His mirth»

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